

Gay Community News

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FEBRUARY 17, 1979



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Boston College Threatens to Fire Author

By Jil Clark

BOSTON — Dr. Mary Daly, feminist author, theologian and philosopher at Boston College, has been the object of apparent stepped-up harassment by the college administration for the past three weeks, following allegations by visiting post-doctoral scholars that she mistreated them. The administration has threatened to suspend Professor Daly without pay and has assigned members of the faculty and administration to "monitor" all of her classes.

Speaking to the press and students, Daly, who holds three doctorates in theology and philosophy, expressed her profound regret at the "... extremely draining harassment. ... As with physical rape, this harassment inhibits creativity. ... I'm a philosopher. I'm interested in sparking ideas. ... The presence of monitors in my class is disruptive ... this is a totally intolerable and degrading situation ... it goes against every inclination I have as a teacher and writer to have my energy drained this way. ..."

The administrators of the Jesuit institution alleged to be involved in the threats of job loss and reprimands are college president Rev. J. Donald Monan, S.J.; Rev. Charles Donovan, S.J., Dean of Faculty and Senior Vice Presi-

dent; Donald J. White, Dean of the Graduate School of Arts and Sciences, and Margaret Dwyer, Vice President, Assistant to the President. All were unavailable or declined to comment on their actions involving Professor Daly.

Boston College public relations person Ben Birnbaum told GCN that "... Boston College considers these complaints of harassment and exclusion of students from class to be matters of utmost seriousness. ..."

Daly contends that the allegations of the visitors are lies and the visitors are serving the interests of an administration which has scrutinized Daly's teaching since the publication of her second book, *Beyond God the Father* in 1973, and before that harassed her for publishing *The Church and the Second Sex* and for her support of women's right to choose abortion.

"They are being used," said Daly. "The incident could have been anything ... the administration has been looking for an excuse to monitor my classes because they are afraid of what I have to say. This is an excuse to control the expression of my thoughts. ... It is significant that this has happened right after the publication of my new book, *Gyn/Ecology: the Metaethics of Radical Feminism*."

Daly further explained, "All of

this is being done in secrecy. Most of the faculty and students are unaware to date of the invasion of my classes by monitors."

"At first I reacted to their sending monitors to all my classes by thinking, 'How disproportionate this action is to the incident.' But immediately after this thought I realized that there had been no 'incident,' It was all a blatant lie and a set-up. ... I haven't attacked any one. ... I am the one under attack. ..."

GCN contacted Professor William G. Storey, a prominent theologian at Notre Dame University, for comment on the Catholic institution's "harassment" of Dr. Daly. "Of course they are not going to agree with her politics. ...

Of all the books that I've read that criticize Christianity, *Gyn/Ecology* is one of the most critical. ... It is really a post-Christian book and they [Catholic leadership] are going to have a hard time following that. ...

"The question is," continued Storey, "do they want people to repeat traditional women's thinking or, at a University, do they want to encourage the kind of serious questioning that Mary Daly is doing? ... When you're running a serious institution of higher learning, you've got to take risks. [It is important to separate out] the ranters and ravers from the serious scholars. ... Mary Daly is so serious. ... Her book betrays this on every page."

Daly asserted that current harassment fits into "a ten year pattern of harassment here. ... And it has escalated. ... The idea of monitoring has never before been proposed. ... I don't think that the actions taken by the administration are even legal. ..."

At GCN's request, Daly enumerated some examples of what she views as unfair treatment of her students by the administration.

Following the appearance of *The Church and the Second Sex* in 1968, Daly was given a "terminal contract" — a contract which is good for one year and is not renewable. Only after 1,500 students demonstrated was she reinstated and promoted.

In 1974, Daly applied for a full-professorship which, in light of customary promotion practices, she deserved. "Given the fact that I by then had published two books, had earned three doctorates and am respected by students, I should have been made a full-professor long ago," said Daly. In 1975, they refused promotion on the ground that her second book was "not scholarly enough." They compared it to *Love Story*, explaining that it had not earned its author a promotion at Yale.

While on a three year leave of absence during which she was funded by the Rockefeller Foundation to write *Gyn/Ecology*, a faculty member of the Theology Department blocked calls for Daly that came into her old office at the college by telling her callers that her home phone had been disconnected or she had moved away, both of which were false. He even hinted that she had gone crazy. He discouraged callers from trying to contact her by mail, alleging that she rarely dropped by to get her mail. In fact, a student of hers picked it up for her weekly.

At first Daly was concerned that no one was contacting her to go on speaking engagements.

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The Body Politic's Edward Jackson, Gerald Hannon, and Ken Popert (l-r)

Body Politic Acquitted of Obscenity Charges

By Jim Marko

TORONTO — *The Body Politic* has been acquitted of all charges of obscenity as filed by the Canadian government against the magazine and the Pink Triangle Press.

In a 42 page decision, Provincial Judge Syd Harris found the magazine and the three defendants, Edward Jackson, Gerald Hannon and Ken Popert, not guilty of making use of the mails "for the purpose of transmitting or delivering anything that is obscene, indecent, immoral or scurrilous matter."

The Body Politic was charged with obscenity in December 1977 after publishing the article "Men Loving Boys Loving Men," a study of pedophilia. At that time, the issue of the magazine was seized along with 12 boxes of material in a police raid. The collective was charged under Section 164 of the Canadian Criminal Code and put on trial last month in *Her Majesty the Queen vs. Pink Triangle*.

In his exhaustive decision, Judge Harris included the article and noted that the trial was not one concerning homosexuality or pedophilia, but "a trial of morality and indecency."

Calling the case "borderline," Harris said he found reasonable doubt that the magazine and those

charged had broken the law. "There is insufficient evidence," Harris wrote, "to establish a community standard and that the word 'immoral,' being undefined, does not establish an acceptable area for lawful actions."

Although Harris expressed no sympathy for homosexuality or pedophilia, he stated, "As a judge, I must judge with objectivity and with concern for the right of free discussion and dissemination of ideas."

"To suppress the bad is one thing, to suppress the not so bad or even the possible good is quite another," Harris said.

Collective member Gerald Hannon told GCN shortly after the welcomed ruling, "We are certainly relieved and rather happy." Noting that the charges "should never have been brought," Hannon said, "What we are most happy about is not the decision — we felt lucky there — but we are most glad about the support we have received in both the straight and gay community."

There is still some concern that the government may appeal Judge Harris' decision, but no action is expected at least for the next few weeks.

The Body Politic never ceased publication during the past year of police raid and trial. It is planning to reprint "Men Loving Boys Loving Men" in the next issue.

NY Teacher Hiring Policies Reaffirmed by Ed. Chief

NEW YORK CITY — The city's Education Chancellor has reaffirmed the employment practices of the public school system. In a response to a request from Mayor Edward Koch, Chancellor Frank J. Macchiarola clarified the position of the public schools regarding "employment practices as they relate to sexual orientation."

In his letter to Koch, Macchiarola said that every effort is made to carefully examine the qualifications of teachers and school workers in the system. Pointing to strict requirements for certification and "very high standards for selecting staff," the Chancellor added, "we have a clear sense of due process in all of our personnel practices, in large part reinforced by the actions of collective bargaining unions."

Macchiarola's letter continued: "In no instance has sexual orientation been raised as a bar to entrance into our service. In no cases are employees subject to disciplinary action of any kind on account of sexual orientation."

"The New York City Public Schools judge each and every one of our students and teachers on an

individual basis. We do not discriminate because of belief or because of the attitudes of our employees in matters that are personal and private."

Chancellor Macchiarola also stated that he has received no complaints alleging the violation of any teacher's rights with regard to sexual orientation."

The Gay Teachers Association of New York City has welcomed the letter from Macchiarola to Mayor Koch. The organization sees it as reassurance that the gay teachers and school workers in New York City have not been affected by the defeat of the gay rights measure before the City Council's Welfare Committee. Intro 384 was also refused a hearing before the full Council.

Meryl Friedman, a spokesperson for the Teachers Association said the group was pleased by the Chancellor's statement. "We look forward to continued meetings with the Chancellor's office," she said, "not only in the interest of job security for gay teachers, but also to discuss the counseling and information needs of gay and non-gay students."

Saturday Night Live Programming

On Saturday, Feb. 10, the television program *Saturday Night Live* aired a short skit entitled "Ex-Police" in which two ex-police officers, both male, broke into an apartment where one woman was massaging the back of her roommate.

Portrayed as over-zealous and violent anti-gays, the ex-police officers proceeded to grab one woman and knock her head against a wall until she died. They then tossed her out a window. During the "beating," the two screamed "butch," "dyke," "lezzie," and other anti-lesbian slurs.

Although it might have been the intent of the writers, producers, and other actors involved to portray ex-police officers as brutal and bigoted, this attempt at humor was accomplished at the expense of depicting violence against women. It was unclear as to what, if any, statement the skit was trying to make.

To voice your protest against the skit, and any future actions of this type, write to your local NBC-TV affiliate (WBZ-TV, 1170 Soldiers Field Rd, Brighton, MA) or Broadcast Standards, NBC-TV, 30 Rockefeller Plaza, New York, NY 10020.

NEWS NOTES

QUOTE OF THE WEEK

“The intensity was different at Infinity, which is predominantly straight, and at 12 West, which is mostly gay. At Infinity the energy was lower, there was less emphasis on dancing. At 12 West everybody was dancing, and it was a kind of sexual thing. It was very powerful. There was a strong smell of poppers — amyl nitrate — in the air, and I guess a lot of people were high on whatever. That must be part of the mood. But the gays seemed a lot less hung up in their environment than the heterosexuals seemed in theirs. At 12 West, I looked at these people dancing at four in the morning; it looked like the last night of their lives” — record promoter John Brody in “The Dialectic of Disco: Gay Music Goes Straight,” *Village Voice*, Feb. 12.

GAY ALCOHOLISM PROGRAMS

BOSTON — On Thursday, March 1, a public hearing on the fiscal 1980 budget for the state’s alcoholism programs will be held at Trinity Church, Copley Square, Boston, from 4-8 p.m. The meeting will be chaired by State Senator Bill Owens.

Testimony will be sought from gay women and men living in Boston who have experienced problems with alcohol. The effort will be made to substantiate the need for continued and expanded funding of special services to gay alcoholics. The only program currently providing specific services to gays in Massachusetts, the Homophile Alcoholism Treatment Service (HATS) has been threatened with a funding cut-off as of June 30, 1979.

Bob Connolly, HATS Project Director, points out that “legislators as well as the general public will be attending this meeting. The more gay people who come, the greater the opportunity to educate legislators as to the need for services which reach and serve gay people, who so often are underserved or ill-served in conventional alcoholism treatment resources.”

People interested in attending the meeting or in testifying can call HATS, 426-5208, for further information.

DETROIT RIGHTS DAY

DETROIT, MI — For 30 years, the Coordinating Council on Human Relations in Detroit — a coalition of over 100 community and service organizations concerned with civil rights issues — has hosted an annual banquet to celebrate International Human Rights Day early in December. Detroit is one of the few American cities to make such a celebration a traditional event.

At the February 7 Executive Board meeting of CCHR, the committee to plan the 1979 banquet was appointed. Don Mager, delegate from the Michigan Organization for Human Rights (MOHR) — the statewide gay rights coalition organization — was appointed to chair the banquet committee.

Mager had just concluded work as chair of CCHR’s Task Force to Pass the Human Rights Ordinance where he helped coordinate efforts for CCHR member groups to prepare testimony before the Detroit City Council with regards to the Human Rights Ordinance which was passed on January 24.

CLGR NEWS

NEW YORK CITY — Gay and Lesbian Blind and Gay Militant Atheists have joined the Coalition for Lesbian and Gay Rights (CLGR), increasing the number of member groups to 56.

Gay and Lesbian Blind works to encourage blind lesbians and gay men to become more involved in the “outside” community through meetings, benefits, community events and by participating in CLGR events. The group meets every Sunday and can be reached at the Gay Switchboard (212-777-7697) on Friday and Sunday from 6-9 p.m.

Gay Militant Atheists describes its members as being serious activists with “no time for nonsense.” The recently formed group believes that lesbians and gay men have been robbed of their rights by religious institutions. Atheists can be reached by calling (212) 533-1593.

LESBIAN EROTICA

SAN FRANCISCO, CA — Pamier Productions here is planning a collection of lesbian and woman-identified erotica. The producers of the planned collection are encouraging all women to “consider those things which enhance their sexual feelings and to express it as a contribution” to the book.

Lesbians are being especially encouraged to respond to the book which, the producers hope, “will provide an opportunity for women to express themselves and will also be very interesting and fun to read.”

Contributions, with anonymity guaranteed unless otherwise stated, should be sent to Pamier Productions, Box 40218, San Francisco, CA 94140.

BOULDER DANCE-IN

BOULDER, CO — The Monkey Bar on the mall in Boulder was the scene of a dance-in the night of February 1. The event was organized by Boulder Gay Liberation, the Feminist Alliance and the Lesbian Caucus of Boulder after owners of the bar had asked male couples to leave the dance floor. Approximately 200 lesbians, gay men and supportive non-gays turned out to demonstrate their support for “the right to dance together in public.”

At first the management seemed alarmed by the sudden influx of customers. When they realized what was happening they began turning away men who were unaccompanied by women; most of those turned away were not gay. A co-owner of the bar later expressed his pleasure at the volume of business generated by the dance-in, but said he would still ask male couples to leave the floor on Friday and Saturday nights.

AGAINST THE RIGHT

BOSTON — Boston Lesbians and Gay Men Against the Right will present a community forum at the Arlington Street Church, Boston, on Saturday, Feb. 24, at 1 p.m. The forum will focus on the recent history and present state of the movement, including current attacks on gay rights, unity and divisions within the community, and the connections between women’s and gay liberation.

Boston Lesbians and Gay Men previously organized the post-Election Day March and Rally celebrating the defeat of California’s anti-gay schoolworkers Proposition 6 or Briggs Initiative.

The forum will begin with a short introductory talk and a theatre piece entitled “Stone-wall, Class of ’69 Reunion.” The forum will concentrate on three areas of discussion, “Gay Culture,” “Unity and Division,” and “Links Between the Women’s and Gay Liberation Movements.”

For further information, call (617) 547-8190.

FREE BIBLIOGRAPHY

LOS ANGELES — The third edition of “A Bibliography on Sexism” has just been published by Lutherans Concerned, the caucus of gay and non-gay women and men in the Lutheran church.

The annotated list includes 89 books, pamphlets, tapes, films and collections of short works which deal with the potential of both women and gay men and lesbians.

Mail-order addresses are provided for hard-to-find works, and a special section recommends reading for parents of gays and for counselors.

The new edition, which replaces the 60-item second edition published in June 1977, also lists 10 short works available free from Lutherans Concerned. These tracts, of theology, psychology and affirmation, are among those used by Lutherans Concerned in its educational work with the Lutheran churches on behalf of gay people.

A free copy of the third edition is available by sending a self-addressed, stamped envelope of business size (No. 10) to Lutherans Concerned, Box 19114A, Los Angeles, CA 90019.

Lutherans Concerned also publishes a regularly updated roster of the gay caucuses and synagogues now active in 14 North American denominations. A free copy is available with the bibliography, or to anyone who sends in a stamped return envelope.

LAW AND THE FIGHT

NEW YORK CITY — The Lesbian and Gay Law Student Association of New York University and the Rutgers Gay Caucus, in conjunction with the Lambda Legal Defense and Education Fund, will hold a national conference on March 10-11. “Law and the Fight for Gay Rights” will be held at the NYU School of Law, 40 Washington Sq. South, New York.

Speakers, including New York Attorney General Robert Abrams and New York City Council member Jane Trichter, will consider the role of the gay attorney in securing equal rights for lesbians and gay men.

The registration fee for the conference is \$15, \$5 for registered students and those with limited incomes.

Checks should be made payable to Lesbian and Gay Law Students at 33 Washington Sq. West, Room 1C, New York, NY 10011.

GN IN, SAPPHO OUT

LONDON — A local town council has reversed an earlier decision not to carry London’s *Gay News* in its libraries, but has now refused to accept the lesbian-feminist magazine *Sappho*.

The Arts and Recreation Committee of the Hounslow Borough Council said *Gay News* will now be available in the three branches of libraries in the city. The committee said it would not subscribe to *Sappho* because the magazine “catered only for women whilst *Gay News* catered for both women and men.”

“From our point of view, that’s just not true,” *Sappho* spokesperson Jackie Forster told the *Gay News*. “I’d like to know just where they do cater for lesbians in their libraries.”

DC LESBIAN HELP

WASHINGTON, DC — The Lesbian Health and Counseling Clinic (LHCC), a program of the Whitman-Walker Clinic, opened here last month as a drop-in crisis counseling and referral service for lesbians in the District of Columbia area. LHCC is the first such center in the area which is run specifically by and for lesbians.

According to a feminist counselor who helped organize the Center, “Any woman who comes in on Wednesday night receives an hour of private, undivided attention from one of our intake counselors. If she wants further assistance, we provide referrals to feminist counselors and therapists and to other appropriate support agencies in the area.”

The clinic is located at 1606 17th St., NW in Washington, (202) 332-5295.

MATTACHINE MIDWEST

CHICAGO, IL — Mattachine Midwest has a new president. John C. Power is completing the term left vacant by the departure of Phil Marti, who left Chicago for Washington, D.C.

Mattachine Midwest is a social service organization with the primary aim of “Bringing People Together.” It runs a 24-hour telephone information and referral service. The organization also underwrites a Midwest chapter of Parents and Friends of Gays.

Membership information is available on request.

President Power is a psychiatric social worker in private practice, the director of training for Gay Peoples’ Counseling Service, and a member of Good Shepard Parish, Metropolitan Community Church.

AUSTRALIAN CHANGES

TASMANIA — Parliament on this Australian island is considering legislation to legalize homosexual acts between consenting adults.

A “free vote” will be taken on the issue in the next session of the governing body. The decision to take the vote followed a report by the Select Committee into Victimless Crime. It recommended the decriminalization of homosexual acts between consenting males late last year. Homosexual acts between consenting women have never been illegal in Tasmania.

Meanwhile, the Australian State of Victoria has introduced legislation against “homosexual street offenses” including loitering and soliciting. The new and harsher penalties came in the wake of a government crackdown on prostitution.

Interview: Robin MacCormack, Boston's Gay Liaison

By David Brill

BOSTON — Last month, Boston Mayor Kevin H. White appointed Robin MacCormack as his special assistant in charge of relations with the city's gay community.

MacCormack, a 30-year old Back Bay resident, has been a familiar face in the community for many years. An ex-manager of Sporters Cafe, he is also active with the Boston Gay Health Collective and has served on the board of the Gay Business Association. He helped manage Rep. Barney Frank's successful reelection campaign last year and belongs to the Ward Five Democratic Committee and the Neighborhood Association of the Back Bay.

His appointment is the second significant action Mayor White has taken on behalf of the gay community in recent years. On Apr. 12, 1976, White issued an executive order banning discrimination in city employment on the basis of sexual preference.

GCN recently spoke with MacCormack:

GCN: When did you know that the mayor wanted someone to handle relations with the gay community?

RM: Around the beginning of December.

GCN: Who contacted you?

RM: Some people in the mayor's office.

GCN: Who?

RM: I spoke with John Murphy, Micho Spring, and Jack Kelley. (Note: All top-level aides to Mayor White. — D.B.)

GCN: Have you ever worked in any of the mayor's campaigns or had anything to do with the mayor before?

RM: No. In fact, I worked against the mayor on the 1977 Galvin Bill to reform the city charter. I did work for Barney Frank in his last campaign.

GCN: Why do you think the mayor's people approached you first?

RM: I don't know that I was approached first. My understanding of it is that the mayor sent out "feelers" as to what he was looking for and that Deputy Mayor Kathy Kane suggested they talk to me.

GCN: What do you have in mind as your goals in this position?

RM: I think what the mayor said in his press statement kind of defines the job a little bit — about the feeling that people have felt that the lesbian and gay community has not had access to City Hall or they're not getting their fair share of city services or that there's a lot of red tape. We're going to try to bridge that gap.

GCN: How?

RM: Well, there are a lot of departments in the city, a lot of offices — some of which I'm just finding out about. The major focus has been with the Police Department. That seems to be the one that people are talking about most because that's where I think people feel city services more on a daily basis than on a one-shot deal. The police are always out there, 24 hours a day. Lesbians and gay men who are victims of crimes sometimes are reluctant to report it, or perhaps they're not happy with the response they've gotten from the police, or that they feel they've been harassed in some way. A lot of it seems to be with the Police Department. But there are so many other departments in the city — I've just begun meeting some of the other department heads. The Election Department is one with which we have had contact with in the past, advising us about voter registration and voter turnout.

GCN: Start with the police. Have

you talked with people at Police Headquarters?

RM: Yes, I've had meetings with Commissioner Jordan, Supt. John Doyle, and Chuck Wexler and Michael Donovan, assistants to the commissioner. I've talked with people at District One and District Four.

GCN: What's been their response?

RM: I'm getting a lot of good feelings from them.

GCN: Any bad feelings at all?

RM: No, I haven't gotten any bad feelings from the police department, even from a lot of guys I know on the street that I've bumped into since it was in the papers. So far, pretty good.

GCN: Are the other city departments the same way?

RM: I really haven't felt anything. I've met an awful lot of people in two weeks, so it's kind of difficult to keep track of everything on a scorecard. I haven't detected any hostility by any means.

GCN: What would you like to do with the Penal Institutions Department which, as you know, runs the Deer Island House of Correction? Anything to do with the guards, or gay inmates, or the city employment policy there?

RM: Yes, that's an obvious department, because there are, as we know, gay people who are prisoners at Deer Island, and I understand that some of the guards are not really sensitive to this and maybe, in some cases, are really antagonistic about it. We will have discussions about what's going on at the Island as far as gay prisoners go, we just have to hear from some of the people themselves as to treatment, transfer policy and just what's going on.

GCN: What other departments have you had meetings with that you expect to be talking with in the future?

RM: Health and Hospitals is a pretty good department which I think we could touch into.

GCN: What do they have to do with the gay community?

RM: They operate a lot of neighborhood clinics — around fourteen of them scattered throughout the city, I think — whose funding is from Health and Hospitals. Also, I understand that some gay women and men in outlying neighborhoods who use these clinics have found that some of the people staffing these clinics are really not equipped to deal with issues involving gays.

GCN: Medical issues?

RM: Medical and/or social issues. We'll try to see if we can set something up where these people can be referred to the Gay Health Collective or the the Homophile Community Health Service, and have that as part of the policy to make people aware that these services are available in the city.

GCN: Anything else?

RM: I have been asked to meet with the fire commissioner. I don't really see how that presents any problems for anybody right now. The only thing they do that anybody feels is the fire inspection — buildings, bars, baths, things like that.

Parks and Recreation has been touched into with Commissioner Austin. The only interaction with that department that I know of has been the annual carnival on the Fenway, and that's never been a problem.

GCN: Have you met with the officials of the public library?

RM: No.

GCN: Are you planning to?

RM: Yes. I've had a discussion with Steve Dunleavy, the mayor's aide for public safety, just this week. We thought it would be a good idea, just to get to know them.

GCN: Have you talked to the

mayor personally?

RM: Yes. He's basically just come down a few times and asked me how it's going — and off he goes. He's like a whirlwind — just comes in smiling, "How's everything going," and disappears.

GCN: Then you've had no substantive discussions of your work?

RM: No, not since the appointment. I just need some time to first learn my way around City Hall.

GCN: Do you get the feeling the mayor's interest in your work is genuine?

RM: I've talked to him twice and the last time he said that when I get some time later on, he wants to sit down and talk. I think he's letting me find my way around.

GCN: Do you think you're going to be asked to work in his campaign as the summer approaches? What would you say if you were asked?

RM: No, I don't think I'll be asked. And if I am asked — I don't know. I'm going to be busy. I'm not even sure who's in the mayor's race.

GCN: Have you had any bad experiences to date?

RM: Bad experiences? No, everybody's been pretty good. The publicity is pretty new to me, that's made quite a change in my own life. I did receive a letter from

a woman in Beverly who told me that God would save me.

GCN: You work in the same office as Elaine Noble, don't you?

RM: Yes, but I have nothing to do with Elaine. She's doing federal and state relations. She's been a help to me in handling some of the publicity and the subsequent change in my personal life. Barney Frank has also been a tremendous help in that area.

GCN: Are you encouraging people in the community to come to you with their individual problems, complaints, etc?

RM: Absolutely. I've heard from a lot of people just from all the publicity. What I need right now is just a little time to settle in, learn my way around the Hall, and who are better people to deal with. The way the Hall is set up is really weird. There are people using office space in a department that they themselves have nothing to do with . . . a lot of squatter's rights. There's always a fight for office space.

I basically need a little time. I do need to hear from people as to where they've had problems in the past. I want to meet with all the groups, anybody that wants to get together and talk. I just need some time right now. It's hard to know where to send somebody when you're not sure of the depart-

'Clone' Murder Suspect Found Dead

SAN FRANCISCO — A convicted murderer awaiting trial for the killings of three gay men here was found hanging in his Redwood City jail cell on Jan. 20.

A San Mateo County Sheriff's guard found the body of David Likens hanging by a bedsheet inside the maximum security cell. Homocide detectives ruled the death a suicide.

Likens, who was convicted in 1975 of strangling a young hitchhiker in Los Angeles and paroled two years later, was to have appeared in court on Feb. 5. He was being held in the so-called "clone murders." [See GCN Vol. 6, No. 24].

Likens, a former bartender and

male model, was charged in the deaths of three San Francisco men whose bodies were found dumped in remote areas of San Mateo County. All three victims, A. Tomlin Goodman, Daniel Oller and Ronald Young, resembled the so-called "Castro Street Clone" look in their dress and appearance.

Likens was arrested by police when another man, who survived an attack, identified Likens as the man who picked him up and attempted to strangle him. The long investigation by the Sheriff's Department in San Mateo led to Likens's arrest while he was still being held by police in San Francisco on yet another charge of

HCHS Will Study Work Patterns

BOSTON — The Homophile Community Health Service (HCHS) has undertaken a major research study on employment patterns among lesbians and gay men in the Boston area.

The study will be conducted with the assistance of a team of researchers from the Boston College School of Social Work. The Health Service will seek the cooperation of lesbian and gay community organizations in order to get the broadest possible sample.

The study will have three purposes, according to HCHS. It will attempt to determine what employment patterns exist for gay people in the Boston area, including the distribution of occupations and incomes, and patterns of un-

employment and underemployment. A second concern will be to discover what relationship may exist between an individual's openness about his or her homosexuality and his or her employment status and career choices. The subject of job discrimination will also be touched upon.

The HCHS study will be one of the first in the nation to focus specifically on gay people in the workplace. It was undertaken, according to HCHS Director Susan Rosen, primarily to fill a gap in knowledge about the Boston community.

"Almost nothing is known about what gay people here do for a living," Rosen stated, "how

Dismissed Worker Petitions Supreme Court

MILWAUKEE, WI — In what could prove to be one of the foremost civil rights cases of the last five years, attorneys for Patrick Batt have petitioned the U.S. Supreme Court to overturn a recent decision by the Seventh Circuit Court which upheld his dismissal from the Marion Heights Nursing Home of Milwaukee, for having a "disruptive lifestyle."

Batt, an experienced personnel director, charges that Marion Heights violated his constitutional rights to freedom of speech, association, privacy, due process and equal protection under the law, when it fired him after learning that he was a homosexual. The nursing home has refused to substantiate any "disruption," dis-

cuss details of the firing, or otherwise explain its actions, despite legal and religious pressure. Only two months before his dismissal, Batt had been rated "very good" by the home's director in a comprehensive employment evaluation. In confronting Batt with their knowledge of his gay lifestyle in May of 1977, the Board of Directors offered him a month's severance pay and a sterling recommendation in exchange for his resignation, which he refused. Batt was subsequently fired and evicted from his office the same day.

Batt is seeking full reinstatement, full back salary, monetary damages, and a permanent injunction preventing the home from ini-

ments.

GCN: Do you have any requests for the gay community?

RM: Maybe what I could ask is for people in other gay groups to be thinking about what areas of city services have particularly been lacking and what they want to accomplish. And maybe by that time, they'll be ready and I'll be ready.

So far, since the appointment, the support that I've received — the phone calls, the letters, and a lot of telegrams — have been a tremendous help, not only to me personally, but I think they give a lot of credibility and validity to the position in being supported by the gay community.

GCN: Can people still call or write?

RM: Absolutely. City Hall, Boston, Massachusetts 02201, or call 725-4400.

One more thing. I think it's important that people realize that we're not in any kind of affirmative action program. I've gotten a lot of calls about funding and meeting space, and things like that. What I have to do is find out what kind of funding is around, what other groups are being funded. If there is money around and other groups are being funded, then we'll see about it. But if in fact nobody is getting this service, then clearly we're not going to get it.

assault.

Likens had maintained his innocence in the "clone" murder case. Investigators said Likens tied a bed sheet to ceiling hooks which normally held a punching bag. The incident apparently occurred while the other prisoners in the cell were in the recreation room.

According to officials at the jail, the area in which Likens was found is not exposed to the monitoring of a security television camera in the cell.

Officials have stated that Likens left a suicide letter addressed to his court appointed attorney. Although written some ten days before the suicide, the letter was never mailed.

they experience their gay identities on the job, and how real and perceived job discrimination affects job stability and career decisions."

Rosen added that the issues concern clinicians at HCHS, "because work is a stressful area for many gay people and having work is essential for mental health."

"With this survey, we hope to gain information which will enable us and others to improve the employment situation for gay people in this area," Rosen said.

Organizations willing to help with distribution of the questionnaires are asked to contact the Homophile Community Health Service, (617) 542-5188.

tiating future acts of discrimination based on sexual preference.

Legal fees now total in excess of \$10,000 and this latest appeal will increase that figure substantially. Although the case has won the support of the Playboy Foundation, the vast majority of funds have come from individuals and special fund raising events.

According to Michael Mitchell, coordinator for the Patrick Batt Legal Defense Committee, a major move is now underway to raise \$5,000 by June 1 of this year.

Tax deductible contributions should be made to the GPU Legal Defense Fund, c/o Patrick Batt Legal Defense Committee, Box 87336, Chicago, IL 60680.

Gay Community News

THE GAY WEEKLY

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EDITORIAL

Paying Our Dues

Last week *GCN* ran an article entitled "Report and Comment: A 'Straight' Night at Some Boston Bars" (*GCN* v.6#29) which hurt, offended, angered and puzzled many *GCN* readers and collective members. We discussed it at our monthly collective meeting and decided to write this editorial to explain why in printing the article we feel we betrayed ourselves and the faith our readers have in *GCN*, when we printed the article, and how that came about.

The article insults women. It portrays the women who frequent women's bars as crazy, hostile, man-hating butches. It implies that any poor faggot who dares to tangle with these diesel dykes may not survive to tell the tale. Obviously, this is absurd. We believe it's important for gay men and lesbians to work together, and that we have a lot to learn from each other. We can draw strength from this union. Perpetuating these stereotypes saps that strength and divides us from one another. Women desperately need the few places where they can be together comfortably and lovingly (as do gay men). The establishment of women's spaces is a positive movement women make towards each other, not a hostile movement against men. Why is this threatening? Furthermore, the tone of the article is inappropriate: intentionally or not, it sounds like the men visited the bars, not for any official purpose, but as voyeurs who found it titillating.

COMMUNITY VOICES

GCN welcomes letters to Community Voices. If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

some space

Dear GCN:

In response to David Brill's flippant "Report and Comment" on local gay bars in last week's *GCN*, I am having difficulty formulating a clear letter because I am so livid.

I cannot help wondering what the hell David Brill was doing touring gay bars with the Licensing Board Commissioner?? Is this the kind of research Brill chooses to do to write his articles "supporting" the gay community? Do I pay or write for *GCN* so that I can open an issue and find an article which not only shows a complete lack of understanding of the lesbian community but is blatantly misogynist?

His account of his evening at the Saints is filled with putdowns, snide remarks and reveals that Brill got some kind of cheap thrill by being able to tour the Saints with his friendly commissioner. He is filled with arrogance and makes the Saints sound like a cavern of vicious women waiting for an innocent male victim to accidentally stroll in so he can be eaten alive. This is apparent in his questioning "one still wonders about the truthfulness of those rumors that men have been known to walk into the Saints and never walk out." The Saints is far from being a place that women choose to be a battleground. It has provided a supportive space for me and numerous other women over the years to share being together as women. It is a space the excludes men if possible. This poses occasional awkward moments when I am with male friends or one of my brothers and cannot share this wonderful experience with them but the experience would be completely different if it were a mixed bar. There is something special about walking into the Saints and often feeling at home. I would not want all bars to be segregated sexually or by sexual preference but I will always love the Saints and will defend the right for the Saints to exist. Indeed it is men like David Brill that make it ever so obvious that women need and deserve a certain space which excludes men.

Besides being a space filler, what is the purpose of an article such as this? What was Brill trying to share with the gay community in this account of his escapade? Was it anything more than an outlet for his anti-women attitudes and his feelings of rejection about not being welcome at the Saints for all these years? (It would not surprise me at all if Brill harbors a double standard in which he would not tolerate a woman walking into Sporters.) Docs Brill not feel that the gay bars and gay lifestyles get enough malicious publicity from the straight press without papers like *GCN* having to do this work for them?

If *GCN* is a paper attempting to include and unite both the gay male and lesbian communities then people like David Brill should not be writing for it . . . or at least he should be confined to writing his police report stories and not an account of women's bars. I hope that all the women who have put a lot of hard work and effort into making *GCN* a paper that supports and reflects the women's and lesbian community do not feel thoroughly discouraged by Brill's statements.

Sincerely,

Betsy Smith
Somerville, MA

GCN is committed to fighting sexism, as well as racism, commitments we would like to reaffirm here. "Isms," however, are abstractions, and this sentence about "reaffirming our commitments" doesn't convey any sense of what these commitments mean in the daily workings of this newspaper and in the lives of those who work on it.

GCN is a hard place to be. Staff members are obligated to constantly educate ourselves and one another, as well as our readers. At its best, this process is rewarding and exciting. Sometimes, it breaks down. Knots of people gather; caucuses form; we stop confronting each other; we stop listening. We treat one another, not like human beings with feelings, and worthy of respect, but like rocks or institutions which can be endlessly assailed. We destroy each other. People become burnt out, defeated, paralyzed. In relating to each other like this, we abdicate our responsibility, renege on our commitments. It shows immediately in the newspaper.

Many people attended the collective meeting at which we discussed this article, some of whom had never attended a *GCN* meeting before. And we surprised ourselves. A heartening educational process happened. People who came there disgusted about one more tempest in a teapot left with a better understanding of why people were angry and why the issues, in particular, sexism, affected them. Everyone had a chance to speak and be heard. This kind of community participation in evaluating and making decisions about *GCN* is crucial to those of us who work on *GCN* all the time. We came away from the meeting with a clearer sense of purpose and with an appreciation of each other. This kind of interaction is one thing which can prevent us from in the future taking actions or remaining passive in the face of things which actually sabotage our own selves and our movement.

different strokes

To Whom It May Concern:

In the Nov. 25 issue of *Gay Community News*, on page 3, it was reported that a male employee of Darts discotheque was fired from his job when the management learned he had denied admission to two women (later discovered to be undercover police officers).

Where was the *GCN* special attention for that? A case like that certainly should have received more space than it did.

But, in this week's *GCN*, it was reported that a licensing official was allowed in but made uncomfortable in The Saints, a women's establishment. If any action is brought to bear against this bar and any employee is disciplined, I know that you would embrace the issue like Amnesty International.

Different Strokes for Different Folks.

Yours truly,

Peter L. Harding
Boston, MA

fair is fair

Dear Friends:

Sometimes it is just a matter of whose ox is being gored. To be specific, all these "we've had enough of man/boy love" letters of the last few weeks sound suspiciously like the "we've had enough of Susan Saxe" letters of a few years ago. I am in what I consider the enviable position of having supported back then *GCN's* decision to keep on covering the Susan Saxe thing, even though many men did not agree with this much feminism in the pages of *GCN*. Now I can at least avoid being accused of inconsistency when I say that the shoe is on the other foot, and it looks as if the women are this time doing the complaining. Whose ox is being gored? I support *GCN's* decision to continue coverage of the Boston/Boise issue.

What brought this up? Take a look at Roberta Stone's letter in the January 20 *GCN*. "For the last year 'man-boy love' has been spread across the pages of *GCN*." "This issue has received front page coverage and high priority space in *GCN* since it surfaced last winter. I strongly disagree with the judgment of the editors to exaggerate its importance in that way." Change "man-boy love" to "Susan Saxe" and see how it reads.

As I say, I supported *GCN's* coverage of the Susan Saxe issue, and I support the extensive coverage of the Boston/Boise issue. They are both vital issues to the various and sundry segments of our community, and I support *GCN's* decision to cover them despite pressure from elements of the community that don't want to be bothered with the concerns of other segments of the community.

And let's not have anyone saying, "But, Susan Saxe is a true gay/feminist issue, whereas man-boy love is not," or vice-versa. That's just bullshit. The shoe is now on the other foot. If the concerns of your group are my concern, then the concerns of my group must be your concern.

gayly yours,

Bob Schwartz
Charlottesville, VA

OFFICE/BUSINESS MANAGER
GCN needs an Office/Business Manager. Responsibilities include billing, A/P, A/R as well as office duties. An awareness of gay and feminist issues needed. Address inquiries to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

NEWS EDITOR
Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Please send resume to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

COMMUNITY VOICES cont.

an experiment

Dear People,

I want to tell you of my deep appreciation for your newspaper. It seems that in the year or so of my subscription, the quality has continued to improve, and I know of no other publication that can match it in importance to me.

I am especially grateful for your coverage of the man-boy love issue. The area of respecting teenagers as people, (with all that entails), the issue of the age of consent, teenage sexuality and related issues must be explored in an open way, and you, almost singly, have led the way in this discussion.

The so-called Revere "sex-ring" scandal, the media coverage, the actions of politicians, the BPL arrests, the judge disbarment hocus; all of this has been covered closely, (and of course has national significance). Thanks.

I especially enjoy your ongoing feature stories on gay people in various endeavors, gay groups, gay teenagers' concerns, gay schoolteachers, etc.

In short, an experimental subscription of six months to a New England based gay left weekly has turned into a very valuable part of life to this West Coast Man in his 30s. (All of our "local" gay press does not come anywhere near your concerns or quality, and we don't even have to comment on the slick image-conscious *Advocate* down the road, do we?)

In short, thank you, thank you.

Larry Krieger
San Francisco

walls to roses

Dear Editors:

Christopher Garten's review of "Walls to Roses: Songs of Changing Men" (*GCN*, Feb. 3, '79) left me with the feeling that he had missed the point. First, it seems odd that someone who does not agree with the concept of political music rooted in popular traditions should be writing about this record. Garten calls parts of the album "derivative" and "uninspired" and advises us to listen to Weill and Britten; but this is like comparing apples and oranges. It completely passes over the fact that, within the still-ongoing folk tradition, this record moves in a new direction. At least to my knowledge, "men's music" is a new medium. It is in the context of this new medium that this album should be judged.

Second, while it is true that many of the collective members are gay, and many of their songs deal with the gay issues, Garten's assumption that this is gay men's music is not justified. These are "changing men" talking about their changing lives. This distinction becomes clearer when we look at how this collective started. Originally they thought of themselves as "Men Against Sexism," and hoped to produce a record of anti-sexist men's music. As they came together and began making the record, their focus changed — but, it seems to me, that original intent remained important.

It is the transformation from "men against sexism" to "changing men" that intrigues me. Why were gay men so predominant in this group of men willing to examine their experiences as men? How does the role of gay men in the (still-fledgling) men's movement compare to the role of lesbians in the women's movement? When gay men relate their experiences and struggles against oppression, is this in and of itself supportive of women's struggles? And how does this group of men getting together to make "men's music" differ from the everyday groupings of male musicians in the dominant culture? It is in raising these questions that "Walls to Roses" breaks new ground; in confronting these issues it gained importance for both men and women. Garten's review seemed inadequate because he completely ignored these questions.

By the way, I also disagreed with his assessment of the songs. My favorites were "Karen Silkwood," which has got to be one of the most powerful songs I have ever heard, and "Tears Fall From the Sky" (listen carefully to those harmonies!).

Sincerely,

Beth Cookson
Somerville, MA

nyc/gaa

Dear Editors:

Regardless of what they may think their political differences with him are, the all-too-typically overblown rhetoric of New York's present day Gay Activists Alliance in listing ex-NGTF official Bruce Voeller on their "roll of dishonor" along with John Briggs tells us much more about GAA than about Voeller [News Notes, Feb. 3].

To call Voeller (or even Ed Koch, Andrew Holleran, or Larry Kramer) "most oppressive" in the same breath that cites real enemies like Briggs or Sen. Moersa is to insult the public's intelligence, not Voeller, whose excellent record needs no defense.

It's time that groups like GAA joined the real world and worked to change it rather than shrieking at it.

Sincerely,

William B. Kelley
Chicago, IL

the navy

Dear Friends:

Leaving aside the entire issue of gay people wanting to be in the military in the first place, I found Ensign Berg's comments on gay oppression in the Avicoli interview (*GCN*, 1/27/79) totally without insight.

According to Berg "the majority of Americans are not anti-homosexual. They really don't care. They're just against homosexuality because it's against the law. If the law was to change and they were to be told that it's . . . acceptable, an awful lot of people would back off. They wouldn't care at all." Bullshit!

Doesn't Berg realize that sodomy laws (which *theoretically* apply to straights too) are only a manifestation of a much more deeply ingrained bias against those who would transcend traditionally rigid sex roles? Most gay oppression stems not from what we *do* in bed but from what we *are* and *represent* to others in the light of day. Labeling us criminal is, in most cases, only a rationalization for a much deeper hostility towards our profound deviations from their "norm."

Berg goes on to say that he thinks "there's a real change of attitudes — (people) saying it's no one's business what happens behind closed doors." Of course Anita Bryantism does call for a strictly closet approach and as long as one desires to stay there I'm sure no one does give a damn — except such totally repressive institutions like the Navy! But where does that leave those of us who are up-front and gay-identified? Neither behind (self-)closed doors nor recipients of a "real change of attitudes."

It is obvious that to Berg being "gay" is easily reduced to private, consensual *sex acts* with another member of the same sex. And it is also interesting to note that it is here that we most resemble being "straight" — albeit with a different gender partner.

Berg seems to believe that the road to "liberation" lies in continued discretion — he continually reminds us elsewhere that he "committed" sexual acts with his lover Gibson only off the ship (perhaps that's the true origin of their book's title, *Get Off My Ship*) — and some tinkering around with the rules, regulations and laws pertaining to gay people by the appropriate authorities. Then he supposes our problems will be solved and it will be back to business-as-usual.

That may be the prescription for our integration into the military and the wider society but to some of us at least it also just as surely spells disaster for any meaningful social and political change which would benefit and respect the integrity and diversity of *all* gay people.

P.S. To this day *GCN* occasionally uses the term "admitted homosexual" to describe various individuals in the news. I have always found this to be extremely offensive when used in the straight press. To see it printed routinely in the gay press is totally shocking. To read it from time to time in the pages of *GCN* overwhelms me with despair! Could you by any chance suggest an antidote to this scourge?

In gay community,

John Mehrling
Norman, OK

we struggle now

To the Editor, *GCN*:

Gay-liberationists should understand that the murders of 32 youths, many of them gay, by a twice-married, straight-identified, Chicago Democrat are attacks on gay sexuality, and direct manifestations of homophobia. We should be screaming in the streets at the society that nurtured these crimes.

We should not expect our own sexual freedom to come from a culture that denies the existence of adolescent sexuality.

I'm surprised that a lesbian gay-liberationist (Nancy Walker in "Men and Boys: Appropriate") would deny adolescent lesbians the right to express themselves sexually with mature women. And has no dyke ever fallen for someone's seventeen year old sister? Why does Walker use the devices and structures of tabloid journalism to attack David Thorstad and man-boy love?

She sidesteps in favour of fury, ending with a call for the "silent majority" to "shoot the madmen in our midst." Really! Thorstad's piece (a strong position on an issue of some debate) seems far less dangerous to the movement than Walker's vicious reiteration of homophobic responses to man-boy love. Whatever else is true, the idea that age-of-consent laws protect children is certainly not. The Coalition for Lesbian and Gay Rights in Canada has a long-standing policy of calling for the abolition of such laws.

To gain our civil rights by denying our youth would be self-defeating. We struggle now for our liberation because we didn't learn freedom at school.

All good things,

Gordon Montador
Toronto, Ontario

my body

Dear *GCN*,

We are experiencing a right wing attack on abortion rights. We are also witnessing a concerted church effort to violate our privacy by lobbying to uphold sodomy laws. Now we have the likes of Nancy Walker advocating a law prohibiting consensual sexual activity between adults and minors. Apparently, the right to control one's body is not a popular idea in this country. By resorting to government power to impose her stale brand of morality, Ms. Walker has joined the ranks of Anita Bryant, John Briggs and other neo-nazis. But I am sure this love affair with government authoritarianism will end when Ms. Walker finds its agents in her own bedroom.

Also, Ms. Walker rightfully maintains that David Thorstad, being a gay male, has no right speaking for the lesbian community. Similarly, Ms. Walker being an adult, has alot of audacity speaking on behalf of minors. Despite her unfounded claims, there is not a shred of evidence which proves that intergenerational sex is harmful to minors. Ms. Walker's condescending concern for children and self righteous belief that she knows more than minors, is just a guised attempt to cover her own ageist bigotry. Since Ms. Walker thinks that children should not be able to control their own bodies, I suggest that she also give up that same right which I am sure she cherishes. Meanwhile, this is my body Ms. Walker, and I will with it whatever I damn please!

Jim Kernochan
New York, NY

rubber gun

To the Editor:

I, like Pat M. Kuras ("Speaking Out," 10 February 1979), went to see *The Rubber Gun* at its premiere showing in New England. Unlike Ms. Kuras, I went not suspecting, but knowing, that the movie was good since I had already seen it at its San Francisco premiere this past summer. It is rather obvious then that my opinion of the film is quite different from Ms. Kuras'.

Although some of the characters are not substantially developed, Mr. Lack's certainly is. And to say that he hates himself is to reveal that one has no insight into the real nature of the movie. Lack would have continued in self-destruction had he truly hated himself. Yet, by the film's end we find him abandoning the culture that he recognizes as deleterious to his whole essence. Again, if there were such self-hatred, he would have supported and shared the attitudes of some of the other members of the community. But, rather than succumb to such masochism and self-abuse, he chooses to sacrifice the "highs" and get back to a more pure self.

Also, I take issue with another of Ms. Kuras' criticisms. To say that all the characters lack warmth and compassion is to have been particularly blind to Lack's depth (for example, recall scenes between him and Rainbow, the small child; or the scene where he explains why it is that he goes home every Sabbath — to make his parents happy). Someone without warmth and compassion would not have had the ability to act accordingly, nor would they have had the emotional competence to relate to others' sensitivities.

Something else that I feel should be noted: This film is not advertised as a "gay film," nor does it proselytize about or propagandize homosexuality. That's one of its charms — instead it focuses on a predominantly homosexual population but reduces that characteristic to just another of the group's commonalities. The emphasis is, instead, on their dealing and using drugs; their gayness is not meant to be of primary concern. I feel that the writers should be applauded for not capitalizing on the gay aspect. Had they, I too would have been angry and felt the movie to be another "gay rip-off."

And lastly, regarding the dialogue between Lack, Moyle, and the audience that took place afterward: I was particularly interested in hearing the kinds of questions that the Boston audience would ask so as to see the difference in ambience between San Franciscans and Bostonians. The intellectual "headset" of Boston was never more aptly expressed. There seemed hardly any recognition that the film was a comedy and that it was making little attempt at issuing a political statement (both of these points were emphasized by Moyle in a *Boston Globe* interview). Instead, there were incessant questions asking for in-depth analyses. Typical was Ms. Kuras' question searching for Lack's attitude toward women. If she had listened more carefully, she would have heard him explain his penchant for depicting women as oppressed (i.e., victimized) in his paintings as "the oppressed woman in me" — just one of the *many* facets of himself that he expresses through his art.

Yes, I agree wholeheartedly that he was glib, flippant, and quite obnoxious (that is the risk involved in meeting revered writers/directors "in the flesh" — they all too often fall short of their "packaged identities"). Still, I wish that Ms. Kuras would not hold that up as the seemingly "typical" attitude of gay men toward women. Just as she finds it quite unusual for a gay man to produce such art, she should recognize that it is possible (and most definitely a reality) that all

gay men do not harbor negative or oppressive attitudes toward women. She should also be more careful not to allow Lack's in-person persona obscure a reality — that he does not oppress women, nor are these his intentions (as can be evidenced from some very sensitive exchange between himself and the principal female character, and in his comments afterward that implied that he had no such intentions).

It is enough that there is already so much hostility and antagonism between gay men and women without having to dig for more to reinforce that existing image. If one continues to uphold and believe in the conflict, one will continue to seek out examples that will support such claims and be blind to those that refute them!

Very truly yours,

Lanny S. Kutakoff
Brookline, MA

the menace

Dear Brothers & Sisters:

On Jan. 8th and 9th Anita Bryant Ministries and Protect America's Children, Inc. sponsored a seminar in Miami Beach in order to propagate its views and instruct religious leaders on how to fight that "homosexual menace." This same two-day long seminar was repeated in the following weeks in Birmingham, Ala., Oklahoma City, Okla., and Houston, Texas.

While I did not attend this seminar, two friends of mine from the Dade County Coalition for Human Rights attended it incognito. They shared with me their experiences and the literature which was disseminated at this anti-gay event.

To make a long story short, the seminar-called "Understanding And Ministering To The Homosexual" — attracted only some 33 participants, most of whom were fundamentalist christian pastors. Despite the low turn-out, the event was obviously one of an efficient, well-run, and well-financed organization. How many gay rights groups fall into this category? The literature was expensively produced, and it seemed clear to my friends that this organization had plenty of money, talent and political expertise.

Some sources of mine tell me that the Anita Bryant crusade can, if necessary, raise funds in the hundreds of thousands within a short matter of time.

Needless to say, despite her protests of how much she loves gays, Anita Bryant's literature indicates that she considers homosexuality utterly despicable and will stop at nothing to suppress it. Some of the literature distributed at the meeting included articles on "How to Prevent Your Son or Daughter From Becoming a Homosexual" and "Homosexuality: A Conspiracy." The literature is not only naive and untrue, but extremely vicious and insulting to gay men and women. The foundation of the Anita Bryant crusade is based on the assumption that: Homosexuality is unconditionally wicked, it is of Satan, and must be stamped out. Homosexuals are indeed out to recruit (and seduce) children, force their lifestyle on the majority, are always unhappy and unfulfilled, and can easily be cured to heterosexuality.

The purpose of this report is to alert all sisters and brothers in the gay community. We must not rest on our laurels after our victories in California and Seattle. The Anita Bryant campaign is still alive and growing. Protect America's Children sends out massive mailings and Anita Bryant Ministries has opened a center in Miami Beach. They are just as determined to carry out their program as we are.

I believe the key to gay liberation is *coming out*. No matter how painful, difficult, risky and uncomfortable it is, lesbians and gay men will never achieve their rights as an "invisible minority." Of course our opponents do not want us to be visible, they want us to remain in the closet.

After nine years involvement in the gay rights struggle and political activism I've learned that American politics is a dirty, ruthless game. We must not be the "nice guys." Our opposition will stoop to any means — ethical or not — to crush our goals. Believe me, these Bryant and Briggs bigots are mean, vicious people. They wouldn't mind seeing us all locked away in a mental institution. Look at the "Right-To-Life" movement; they are becoming alarmingly successful with their Vietnam-War-Era protest tactics. Perhaps I'm cynical, but I think we gays will never gain our rights unless we dedicate ourselves and exploit every means possible to achieve it.

Because the very foundation of the Anita Bryant crusade is made up of false assumptions, I believe we can realize our goals. While the gay movement has won many victories, we still have a long way to go. We do not have to settle for "tolerance" or token recognition; gay people deserve not only their full human rights, but equal opportunities and full recognition as a significant percentage of society.

This is a critical point in the history of the gay struggle. With the tenth anniversary of our Stonewall Rebellion and the recent assassination of our beloved brother Harvey Milk, we owe it to Harvey and all those martyred for equality to reassert ourselves. Now is time we must strengthen our cause through unity, dedication and perseverance.

In Gay Love & Pride,

Mark N. Silber
Hollywood, FL

Special Report and Commentary: The Trial and Flight of Richard Bearse

By Tom Reeves

FITCHBURG, MA — Late on the afternoon of Feb. 1 in Worcester Superior Court, a Fitchburg hair stylist was found guilty of "assault with intent to rape a child under 16." An elderly, white, middle-class jury (all men but one) heard a 15-year-old football player named Kevin tell how he and the defendant, Richard Bearse, sat naked for 20 minutes in a sauna last August. Kevin said there was no sex, no touching of genitals, no fondling and no suggestive conversation. Assistant District Attorney Michael Monopoly told the defense counsel he would seek 10 years to life in prison for Bearse unless he pled guilty to a "lesser" crime. In that case he would get a minimum of 2½ years straight time. Judge Edwin McCooley told the jury that the worst crime he could imagine, "worse than mass murder," was "exploding sexually a minor person."

Less than 12 hours after his conviction, Richard Bearse was free and in exile abroad. Before the jury returned with its verdict, Bearse slipped down an elevator and fled. A foreign government spokesperson said that Bearse "would not be extradited because his act is not a crime in this country." Bearse was greeted abroad by gay and straight advocates of sexual reform. They gave him lodging and an attorney to appeal for permanent refugee status.

Possibly for the first time in history, gay people on two continents cooperated to provide asylum for a gay person faced with prison for a non-violent sex "crime," in this case for not having sex with a teenaged boy, but for having allegedly intended to do so.

'Kangaroo Court'
Bearse did not intend to flee.

He sat through nearly three days of what he called a "kangaroo court." Judge McCooley denied every defense motion, including a request for *voir dire* and for expert testimony including a psychiatrist. These are usually routine matters in such cases. The judge apologized for the jury for delays "caused by the defense with all its motions." He exploded several times when he felt the trial was not proceeding rapidly enough. Twice he pounded his desk and shouted at the defendant or his attorney to "get on with it, to get to the point." Once, Richard Bearse replied quietly, "Your honor, I am trying to tell the truth as clearly and quickly as I see it, but I am not a lawyer . . ." Judge McCooley interrupted loudly, standing over Bearse and shouting at him that he would find him in contempt if he presumed to tell him how to run his courtroom. Bearse later said, "I saw just how far we were from justice when I couldn't even have my lawyer speak in court."

The judge denied Bearse's request to have John Ward, a gay attorney from Boston, join his original local lawyer in the defense. Later the judge denied Bearse's request that the local lawyer (Michael O'Neal of Leominster) be replaced by Ward. "It is extremely unusual to deny a defendant his choice of counsel," said Ward. During his denial of many other defense motions, the judge spoke loudly enough for the jury to hear his comments at the bench and showed open disgust for defense strategy.

The Sauna
Kevin, who had been fourteen and one half years at the time of the alleged incident, testified he went to Bearse's hair salon for a haircut. He saw a sign indicating a

sauna and inquired about it. He said Bearse told him he was planning on taking a sauna himself and that Kevin could join him. This conversation took place in front of a number of women in the salon. Kevin testified he and Bearse sat together about 20 minutes in the tiny, darkened sauna. He asked about massage and Bearse showed him how it was done by massaging his neck and shoulders and then having Bearse massage Kevin's neck and shoulders. Kevin told the court they also massaged one another on the chest and stomach, although under cross-examination he said only Bearse had massaged his stomach.

The massage took about five minutes. The rest of the time Bearse poured water on the coals and the two talked about cars, school and other matters. Kevin testified that Bearse never touched his penis or made sexual overtures, nor was there any erotic talk. Kevin said he had an erection himself from the moment he undressed until he left the sauna. He noticed Bearse's erection when an opened door let light into the sauna. He told the Court that Bearse stopped massaging his stomach at one point and pressed on the back of his neck with both hands for about 20 seconds. Kevin said he pushed his head back against Bearse's hands and that Bearse stopped. Kevin told Bearse he had to leave at once. The two of them went out into a locker area and dressed. Kevin said Bearse dried off his back with the only available towel and that Bearse used a blow dryer on Kevin's hair. Kevin offered to pay \$5 for his haircut but he told the Court Bearse told him, "Come back in the sauna for three minutes and you won't have to pay." Kevin said the two went downstairs, that Kevin paid there for

his haircut, and that he went home and told his mother what had happened. Both he and his mother testified that he was "hysterical" and crying at home and later when the two returned to the hair salon.

Bearse's Testimony
Richard Bearse agreed to most of Kevin's testimony, although he denied pressing on Kevin's head for 20 seconds and denied touching Kevin's stomach. He also denied making any comment about coming back into the sauna or Kevin's not paying for the haircut. He testified that he touched Kevin's head only once when Kevin asked him whether his hair was oily. He said that massaging the neck and shoulders was a rough, kneading motion, and could not have been taken as either an act of force or sex.

Bearse testified that Kevin repeatedly asked about the privacy of the sauna, gave him "knowing" looks and asked what Bearse "did" in the sauna. He noticed Kevin's erection but he said his own penis was only partially erect and only at the beginning. He said he "lost all interest" he "may have had" as Kevin irritated him with constant and repetitive questions about bringing "boys and girls" to the sauna. He feared that Kevin might want to turn the sauna into a clubhouse. He had assumed Kevin to be at least sixteen, but realized he was younger when Kevin told him he could not get a driver's license for another year.

Bearse denied any intent to have sex with Kevin. He said that Kevin and he chatted and joked about the sauna. Bearer testified that Kevin was calm when he left the shop and that Kevin said he might like to use the sauna again. Bearer told him he could do so, but not to bring all his friends.

Ward Denied
Defense Attorney O'Neal asked to be relieved from the defense prior to summation. Atty. Ward again asked to be allowed to give the closing arguments. These requests were denied. O'Neal gave a confused, halting and rambling closing statement for the defense. He seemed extremely nervous, shuffled his papers frequently, coughed and indulged in long periods of silence. He attempted to focus on Kevin's own intent — that he was acting in a seductive manner, that he had wanted sex but could not admit it for fear of peer rejection — but the Judge would not allow this. He noted that a minor may not consent to any sex and that Kevin's intentions were beside the point. O'Neal urged the jury to consider finding Bearer guilty of simple assault if they did not believe the facts warranted guilt of intent to rape. O'Neal sat passively through most of the trial, objecting only when prodded by Ward.

Monopoly, on the other hand, was an aggressive and articulate prosecutor. He grilled Bearer rapidly, asking the same questions over and over. Bearer remained calm and consistent throughout. Monopoly took the obvious weakness of Kevin's testimony as a strong point. He noted that Kevin had forgotten many details and frequently contradicted himself, especially with regard to timing and sequence of events. Monopoly implied that Kevin was mentally slow. (Kevin is in fact a student in an average-paced 10th grade classroom) Monopoly called on the jury to remember their duties as citizens to protect children from "brutal violation."

The Judge
Throughout the trial, Judge McCooley exhibited bizarre behavior. *Continued on next page*

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Report and Commentary

Continued from Page 6

rior. He mumbled constantly aloud to himself; he grimaced, burped, stood up and sat down rapidly during testimony, pressed his hands against his crotch while standing, and flapped his arms like a chicken. He made faces at the defendant and defense counsel, indicating alarm, surprise, disdain, sarcasm and disgust in an exaggerated manner. During his long, confused instruction to the jury, McCooey told them they should ignore his own behavior. "I'm old and I have a short fuse. If I seem prejudiced against that man (pointing to Bearse), you should ignore it. We are not all stamped with the same stamp, thank goodness, we don't all act alike."

He spelled almost every other word to the jury. "This is a case of attempt, a-t-t-e-m-p-t, I mean, intent, i-n-t-e-n-t, to rape, r-a-p-e, and it is an unnatural, u-n-n-a-t-u-r-a-l rape, that is not between a man and a woman, but oral, o-r-a-l sex between a man and a boy, not the sex itself, but the intent has to be proved, to place the man's penis, p-e-n-i-s, in the boy's mouth." This went on for nearly an hour.

When the jury departed, Bearse left the courtroom crying. "I have just been slaughtered. Even Kevin says I didn't touch him. What did I do? I'm a red-blooded gay man. If I had wanted sex with that boy, I sure would have had it during 20 minutes alone and naked in the sauna. I realized how young he was. Kevin told the court I never touched him and I never tried to seduce him, so I'll be damned if I go to prison for something that didn't happen." John Ward pointed out that a peculiarity of law in Massachusetts is that the minimum time for intent to rape a minor (whether voluntary or not) is greater than the sentence for actual forcible rape.

Guilty—Bearse Leaves

About thirty minutes later, all parties were allowed to go to lunch. Bearse disappeared suddenly; nobody expected it. I spent the next half hour looking all over Worcester for him. We returned at 2:00 p.m., and the jury returned their verdict at 2:30. Bearse's friends and fellow workers had taken off time from work for the third day, nearly 20 of them, to show their support. They filed into the courtroom not knowing where Bearse was and not certain what would happen.

Bearse's lover's mother, Lorraine Watkins, was near collapse. "I feel like he's my own son. He is such a fine man. What's going to happen to him?" The courtroom guards, the prosecutor and the judge acted as though Bearse was present. Looking at an empty defendant's dock, the judge declared that the verdict was ready in the case against Bearse. He asked the jury for that verdict, and one by one each juror said, "Guilty." Suddenly one of the guards turned toward the crowd and asked, "Where is he?" Lorraine Watkins said coolly, "I don't know, he must be here somewhere." The guards rushed into the hallways and cried out for Bearse. He wasn't there. Attorney Monopoly asked the judge to sentence him anyway, but Judge McCooey refused. He rose and cried, "Find him! Arrest him!" Court was adjourned.

Bearse's Leaving

At that moment, Bearse was driving and thinking. He had been the owner of a hair salon in Fitchburg nearly 10 years. He had been active in the Chamber of Commerce and other civic affairs. He was a "proud" gay man who had lived with his lover, Fran Watkins, for nine years (Fran is now 27, Richard Bearse is 39). He

thought back to his youth. His mother died when he was three years old, his father was charged shortly thereafter with child abuse and Richard spent most of his time in foster and group homes. He lived briefly with an aunt whom he loved. She died suddenly when he was a teenager.

He was arrested as a juvenile for stealing a car and allegedly shooting at a police officer who attempted to arrest him. He and another juvenile hid out in a nearby home, holding a family hostage briefly, but releasing them unharmed. He says he did not shoot at the police officer, but into the air. In any case he remained in jail until he was 24. Since that time, nearly sixteen years, he has not been guilty "even of a traffic violation." He and Fran had a happy life, living openly gay with a community of supportive straight and gay friends. Richard Bearse decided he would not go back to prison.

He drove straight to an airport in another state where he called me to tell he he intended to fly within the hour to a foreign nation. I urged him to reconsider, not to fly off to an uncertain future. He told me, "I can't wait. I have to go where I know I will be free." I called a member of Parliament, whom I knew, in that country. He called the immigration authorities who told him Bearse would be safe from extradition. I shared this with Bearse moments before he left this country.

While Bearse was in the air, I contacted gay and straight sexual reform groups in that country to enlist their support. It was immediately forthcoming. One gay leader said, "We can't imagine anything like that here. It is barbarous, but I suppose we should expect it from America. Here, even for sex with a 10-year-old boy, there would be no threat of prison. No one imagines in this country that we can protect children by threatening adults. Most people assume that adolescents and adults regularly engage in sex play and that it is healthy to do so."


The gay groups plan a demonstration at the United States embassy. "These people are wonderful," Bearse told me by phone. "The TV and newspapers are interested in me as a victim of injustice, not as a criminal. The gay people and the men and women in sexual reform have given me hospitality, friendship, every kind of support."

A Problem Still

One serious problem remains for Bearse. Laws are strict against foreigners working in the country where he has gone for refuge. He and the gay groups there will seek refugee status for him in order to allow him to earn his living. Bearse has already spent almost all his money and lost his business.

Bearse and his supporters abroad ask people in Massachusetts, especially ministers, lawyers and public officials, to send letters to support his appeal for humanitarian or political refugee status. Since the name of the country to which he fled cannot yet be made known here, such letters should be sent to Bearse's attorney, John Ward, 2 Park Square, Boston, MA 02116.

The letters should speak of the injustice of the Massachusetts laws and heavy penalties for non-coercive sex between men and adolescent boys; of the recent "witchhunt"; and of the injustice done to Bearse. They should be directed, "To Whom It May Concern," and notarized if possible. These letters will be sent at once to Bearse and to the Head of State of the country in which he is exiled.

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Shattering the Masculine Mystique

By Tommi Avicoli

In his book, *The Liberated Man* (Bantam paperback), Warren Farrell, nationally acclaimed speaker and organizer for the men's liberation movement, established the first non-compromising statement on the masculine mystique and its harmful effects on the male sex. Though predominantly heterosexual, the book is not without its value to gay men, especially now. If anyone is in danger of taking several leaps backwards, it is the gay male who is slowly but surely getting caught up in a mainstream of used male images — leather, cowboy, GI and various other "macho" dress styles.

For a while it was understandable that gay men would toy with traditional masculine roles — the majority of people still typecast all faggots as effeminate and easily recognizable. It was necessary to shatter this myth — but somehow, I don't think that's what we're doing now. We've gotten caught up in the game. Masculine-identified clothing has become more than a political statement. We are becoming what we wear.

All of us who grew up male — whether we're gay or straight — need to examine our lives in terms of the values we were given. Who were the heroes we looked up to? John Wayne? Humphrey Bogart? Superman? They all have one thing in common — an inability to get beyond the tough rawhide of being male in a culture which defines those born with a penis as callous. A culture that denies us our emotions and our androgyny. A culture which produces "success objects" and heart attack-prone executives who move from the cities into isolated suburbs with two-point-five kids and a garage. A culture which strips from us the ability to love other men, and to genuinely love women.

Warren Farrell was in Philadelphia recently to speak at the Walnut Street Theatre's "All About Men," a three weekend series examining the male image in contemporary society.

TA: In your book, *The Liberated Man*, you use what you refer to as "human pronouns," such as "te" and "tes" in place of "his" and "her." Why is it so necessary to do this?

WF: Mostly because I think that as people use words, they convey . . . visual images. So that if I say, "the secretary, he . . ." or "the secretary, she and he . . ." it conveys in your mind the possibility that there could be a male secretary. Whereas if I just say "the secretary, she . . ." it reinforces the basic prejudice that is already in existence in society. I use neutral words so I won't create a visual image that defines something to one sex that could potentially be open to both sexes.

TA: Have people told you that the use of these "human pronouns" was trivializing some very important issues?

WF: Yes. The use of the "human pronouns" and the word, "attache" (in place of lover, husband, wife, girl/boyfriend) was the almost sole basis for John Leonard (Book Review Editor, *NY Times*) getting so preoccupied with that one point that he didn't even read the book. He was so furious he assigned it to someone whom he knew would review it negatively. This is by his own personal admission to me two years after the book was reviewed.

TA: Then you obviously don't think you're trivializing the issues?

WF: I think quite the opposite. If I only concentrated on vocabulary, it would be concentrated on one small dimension. What I tried to explain before is that words (are) more than symbols, they create visual images, and visual images are more important than symbols. They're portrayals of what we are willing to accept among people, our ability to accept a woman or a man in a non-traditional position.

TA: Have you ever been accused to being too hard on men? How do you respond to this?

WF: Yes. I can understand where that comes from very well. I think we, as men, do not get training to re-examine the whole question of our relationships. I don't think I'm being hard on men in the sense of putting men down without giving them hope and more of an understanding of how to live their life differently and in a constructive way. If I didn't give men the alternatives . . . then I'd say I was being hard on men.

I am showing (men) how the things the men's movement is talking about — the ability of men to share responsibility for earning the income, for example — can free men. They can gain a sense of adventure in their lives, an ability to take risks, to transfer from one job to another, rather than being straight-jacketed in one job. I think stereotypes are hard on men.

TA: How are stereotypes hard on men?

WF: They create a gap between the standards that are set for men in the imagery and the media, and a man's fears that he doesn't meet up to those standards. It develops insecurity, it develops anxiety. The alternative that I'm suggesting — men and women sharing responsibilities for earning the income, for childcare, and for the housework, is a gift to men to get (us) into contact with the parts of our masculinity that we really have been denied. Our sense of adventure has been transferred from the image we have of the Marlboro men, into the practical reality of manhood. Men must try to get the approval of somebody above them at work in a bureaucratic situation and are straight-jacketed into climbing up a ladder to meet somebody else's approval for most of the days of their lives.

The book has the reputation for being hard on men because, unlike a lot of books that outline theories, I am very careful to zero right in to the practical, everyday, nitty-gritty. (I) ask people — okay, if you agree to this theory of equality, then how does it work out in housework?

TA: What do you feel is the greatest fear most men have about being liberated — is it that they think they might become gay by being liberated?

WF: I think there are stages that men go through. First of all, most men believe they're already liberated. We're so brain-washed into the masculine value system of "success object" orientation.

TA: Could you explain "success object" orientation?

WF: A "success object" is somebody who's worked past the point of diminishing returns in terms of growth and the happiness he's experiencing about his work. The masculine value system influences

people to look only at how far they get and what techniques of manipulation they can do to get that distance, as opposed to looking at what types of values are involved in that process.

So stage one in response to your question is, right in the beginning they don't see any threat in liberation because they already think they're liberated. (It's when) somebody starts pressing the point that men have to start facing things they weren't willing to face before that they become threatened around the homosexual (issue).

Homosexuality is partially an escape for men. If you're challenging men on a value system, then they can avoid even facing the basic question by tossing you off as a homosexual. So the questions — "Is this a gay-oriented group," or "Does this mean I'll have to be gay" — are really escape-mechanism questions. (They're) questions people use to avoid facing other issues.

Men are certainly very threatened by any hint that they might be thought of as gay. The very central message of masculinity in our culture is a contempt for women that is wrapped up in the word "sissy." (It) implies that anything female is contemptuous . . . and anything within you that is female is contemptuous. So any inability to be a heterosexual dynamo suggests that contemptuous part. I think there's an inextricable connection between the gay movement, the women's movement and the men's liberation movement.

TA: Feminists have sometimes criticized the medical and psychological professions for their handling of transsexuals. Do you think that these professions are merely reinforcing the old idea that anatomy is destiny, as some feminists have asserted?

WF: That's a good question. I think it can be interpreted that way. It doesn't need to be interpreted that way, however. I would never want to deny people the freedom to make a sex change even though I may feel differently . . . about the implications of that change. I always want to preserve people's freedom to make those types of choices for themselves no matter what I see as the . . . implications.

TA: What do you see as the implications of transsexualism?

WF: Well, I see it as, first of all, giving individuals freedom to make different choices as to what sex they want to be. I see it as important (that transsexualism) exists, because no matter what doctrine people have about androgyny versus sex roles, it's important not to thrust that doctrine on the entire society. From a personal perspective, I think, in some cases, transsexualism can be an escape mechanism (used to avoid) facing deeper psychological issues.

TA: Have there been substantial changes in the way men behave in the last ten years — or has the macho image come back as acceptable for men?

WF: My conclusion is that there's a dichotomy occurring — particularly at colleges. One part of the dichotomy is that the '60s and the women's movement have given men permission to be involved with things like men's groups and to be able to be more expressive emotionally. On the other hand, I think the majority of college stu-



dents, particularly in the . . . non-academically strong universities around the country now have a much large number of fraternities . . . a fairly large return to sex roles, and much less questioning of sex roles. There's a very large support system for macho, but at the same time, an increasing support system for people not being as macho as they used to be.

TA: Do you feel that TV shows such as "Happy Days," which glorify the "cool guy" type, are harmful to young boys? Or are they merely entertainment?

WF: While your question isn't directly related to violence, the question is related to the impact of TV in creating things that people act out in their lives. The U.S. Surgeon General report proves . . . that there was a significant impact of TV on the behavior of young people watching the programs. They move in the direction that the programs indicated. And I've no reason to believe that just applies to violence, but to images and our acceptance of images (as well).

TA: Why is it, do you think, that we haven't yet had a TV series with a sensitive, positively-portrayed, liberated male? We've had series with women in non-traditional roles, but not with men.

WF: Because TV exists almost totally as a representative of the worst parts of capitalism. I think there are positive parts of capitalism. But the worst parts . . . are the parts that need to have TV programs getting a mass market audience and the need to . . . have commercials sell well. (It) means that you have to exploit the mentality of the average person, and the mentality of the average person is still very much in tune (with) thinking that it would feel more secure if it had a strong masculine image. The contempt for women . . . is something that I feel makes men fear having male images they can admire that are sensitive and warm and nourishing and have many of the traits women in society presently have. Even among many radicals, there is a macho of self-righteousness as to who has the most radical ideology. Radical ideologies compete with each other among radicals just like football stars compete with each other among the middle class.

TA: Why is it that men rape so frequently?

WF: I think men are given training to be rapists. I wrote an article for "Penthouse" Forum (June 1978) . . . and what I developed in that article was the (idea) that . . . the socialization of men in their reaction to women, and sexuality in general, gives them almost the identical psychological components it takes to be a rapist.

And women's socialization gives them the psychological com-

ponents it takes to be a masochist. Women are socialized to be "mini-masochists" by learning, in essence, that it's okay to get involved sexually only when they are overcome by a man . . . overcome by his success, his emotional commitment to (her), or by his manipulation of her into a situation like smoking grass or drinking, where she can be involved with him but doesn't have to take primary responsibility for her desires. She (can say) "He did it to me," or "It happened to me." The key message to women is, don't enjoy your bodies for their own sakes, but let the role and situation determine whether or not you'll enjoy your own bodies. They can't enjoy their own bodies when they want to, but they also can't deny the use of their body once the role is appropriate. Many women in marriage do not feel they can say "I don't want sex now" because they feel their role is appropriate.

The flip side of the coin is that . . . the message to us, as men, is that we have to do the overcoming. That means we have to put our egos on the line. What we do as men to prevent ourselves from being vulnerable is to make women into sex objects. It's easier for us to be rejected by a sex object than . . . by a full time human being. That is one of the real keys to the development of the rapist mentality in men.

TA: Why do straight boys go into gay neighborhoods to beat up on gay men? What are they trying to prove?

WF: I think it's the peer pressure to prove one's masculinity. (It's) . . . most vividly portrayed by the putting down of the strongest enemy of the (masculine culture). It's the same kind of drive that made us want to go and kill the dirtiest communist in the '50s. (It's the) same drive that makes us want to kill the exact opposite of what we're trying to portray ourselves to be — among other men — for fear of being thought of as one of THOSE people!

TA: Do you think men are naturally prone to violence?

WF: I don't know the answer to that question, and I don't think . . . (it) is important. The only question that is relevant along that line is — is it functional for men or women to be prone to violence? So, for example, if women are born with inherently fewer tendencies towards violence than men are, the only thing that suggests to me is that we men might take courses from women on how to handle violence. What we've done is to say violence is natural for (men) therefore we'll increase the dosage of violence. You'll have violence in every way, shape and form until eventually you'll kill yourself from the violence that is your natural propensity anyway.

In The Best Interests of the Mother

By Timothy Cwiek

TC: Could you explain briefly how you became involved in CALM?

RD: In 1974 I was involved in a custody case in Montgomery County, Pennsylvania, in which I lost custody of my children. The award was very punitive. My husband got to take my children to Chester, Nova Scotia, which was 1,000 miles away, and I got visitation twice a year — two weeks in the summer and one week at Christmas. Both of the visits had to take place at my parents' house in Montreal. I was declared so unfit that my children could not come and visit me in Philadelphia, which is my home, and that made two things happen. One is that there is all the stressfulness for the children because everybody knows the ideal place to have your children is not around your parents, who also want to have their say about child-rearing. It was very unsuitable for me to spend the only time I had with my children with them. I also got one day a month, non-cumulatively, in Nova Scotia, which cost approximately \$200 round trip. I couldn't afford to act on that. And one phone call a week. Invariably, it didn't matter what time I lined them up, there was always the excuse that the children weren't there. I was effectively totally cut off from my children. And I was, of course, traumatized and very angry.

During the period of my court case I had started doing research to help my attorney with the case. I had been working for the women's movement on a very small stipend and when the custody case came up, even though my attorney did the custody case for free, it cost about \$600 just for the filing fee and general expenses. So I took a job working in a law office running a community legal program. When I was hired in that job, they said if I wanted to do anything political on my own on the side, I could do it. I had access, therefore, to a lot of law material and I helped my attorney put together the case law on lesbian mothers. I realized to my terror and horror halfway along that the case law in the U.S. for lesbian mothers, even up to then — it's been greatly compounded since then — was almost totally against the mother. So I knew when I went to court that I stood very little chance of getting my children.

TC: Your husband knew you were a lesbian?

RD: Yes, he had always known I was a lesbian and didn't care until we went into a custody case. My lesbianism was a very important thing to bring into the custody case because that way he'd win. He didn't have enough integrity to say, "I don't care if she's a lesbian," and risk losing the children himself, so he used it as a weapon. He also got married two weeks before we went into court so that he could offer the judge a new nuclear family. I'm sure his attorney told him to get married. What happened following the case was that the woman he married really did not want the children, and, in fact, in family counseling prior to the case admitted she did not want my daughter — at the time she didn't admit she didn't want my son. She didn't have any experience with children, she didn't know how to take a pre-teen and teenager who were obviously hostile to her, in the sense that children are always hostile to somebody coming in between them and a parent. Within a year, she said to my husband, "Get these children out of my life." So within a year and a half my children came back to me on their own from Nova Scotia, so I have custody of my children. But it is defacto custody. That means that in fact I have custody of my children. But legally he still has custody. If he were to try to get the children again, I think he would win.

I still live with a fear that I think every lesbian mother lives with. My daughter got into a situation with dope at school and I got called down to school. Instead of reacting like most parents, "OK, we'll deal with the school about marijuana," I was terrified they would send some kind of social worker over to the house and discover my legal situation — and it could start up again.

There is one case in New York where the child was not getting good grades and they called the father and asked him to investigate why his daughter was an underachiever. He found out it was a lesbian home. He hadn't seen his daughter for five years, but he got custody anyway. There is another case where a woman who was trying to collect arrearages in child support, which were up to \$6,000. She went to get welfare because she couldn't get this child support. The welfare department started an investigation which led to a custody case for her and she lost her children.

In another case, two women were having a fight one night. A custody case started up because police noticed they were lesbians . . .

My husband would not necessarily have to be actively seeking to get the children back. Courts will award children of lesbian mothers to state institutions, to either set of grandparents. I don't really feel safe.

TC: Once you got your kids back, what happened?

RD: Women started calling me because they knew I had a file of information. The more they called me, the more I realized this project was something that really needed to be done. I wrote the foundation proposal to start CALM, and changed jobs from the community legal program to CALM. My office approved of this. It was supportive because it saw something political was happening. We now have five private foundations which support us, including Ms. Magazine.

TC: What is the case law like?

RD: It reflects a 90% loss ratio on reported cases. We can't know the loss ratio of unreported cases — there's no way you can check them in legal journals. We ourselves at CALM do not have a good record of winning cases. We start with two propositions: we are not going to be political in the courtroom, and our goal from the day a mother walks into our office is to keep the mother with her children. We'll play whatever games the man wants us to play. Most often, our goal is to stay out of court. The fewer cases we have going into court, the more we feel we're being successful. So we often ask a client to bargain, or give the father a little more visitation than she would normally want to give him, or to put up with some harassment. We would not encourage her (and many men have asked for this) to sleep with her ex-husband in order to keep her children. There are levels of integrity that we feel are very important to maintain.

There is a 99% chance of losing in the courtroom. If you can find a way, psychologically, to work out the relationship, even if it may put the mother at a disadvantage, she's still a mother with her children. If she goes into court, she's going to be a mother *without* her children — and she has to weigh those decisions.

We're also very committed to helping women understand exactly what their position is legally. We don't play the pretend games that lawyers do of, "There's this wonderful, mystical amount of information that could never be explained to you because you're not a lawyer." We're very much into preventive counseling. We will tell the mother what the ramifications of living with her lover are, but we won't tell her not to live with her lover. We will fight just as hard whatever a woman decides to do. If she does something that damages her case, we'll just fight that much harder for her.

TC: How do judges react to lesbian environments?

RD: Essentially what the court will often order is the mother may keep her children, but she's not ever allowed to see her lover in the presence of her children. We call them "Saturday Night Lesbian" cases. Usually a mother — especially a working mother, which is what most lesbian mothers are — can only afford a babysitter on Saturday night. That's when she sees her lover. It's tantamount to ending the relationship. Judges don't realize that a person who cannot fulfill themselves in a normal, loving relationship as an adult is going to be more neurotic than one who has a supportive relationship with someone.

TC: The judges do some crazy things, don't they?

RD: Actually, the worst instance I ever saw myself was in Delaware County, Pennsylvania. The father had remarried a woman who had a number of children of her own. He had the three children of our client. The household was over-burdened. The new wife started to beat her husband's children. The school nurse discovered the children were being battered, and reported it to authorities. When we went into court, what we had was a child-beater who was not a biological parent versus a lesbian mother. The child-beater won. The other side can do just about anything and remain superior to a lesbian mother.

In a recent case in Washington state, a judge said, "I want you to promise that you won't kiss your child on the lips because everybody knows the homosexual community is filled with venereal disease . . ."

The "best interest of the child" standard is whatever the judge thinks. He can use whatever damn prejudice he pleases. Fortunately, some states are passing laws that say before a judge can take custody from one parent and give it to another parent, he's got to show that whatever detrimental behavior he thinks he sees is actually detrimental to the child. For instance, a psychologist must say she's disturbed or her grades are suffering. You can't just say it's perfectly clear a lesbian household is an unfit place to live.

TC: What exactly does CALM do to prepare clients for the courtroom?

RD: We have 45 attorneys who work for us for free in the tri-state area (Delaware, New Jersey and Pennsylvania). We go anywhere within a 100-mile radius that we can drive to in a day. We operate nationally as a consultant because there aren't many services like CALM. Attorneys call us all of the time. We take the mother to an attorney; we're careful to assure her she doesn't have to accept this attorney, even though he is free, so if she goes the first time and doesn't feel comfortable with the attorney, we'll find her another. If necessary we'll go with her on every visit. You should never lie to your attorney or let him or her be surprised in the courtroom. So what you have to do in these cases is lay out your entire sex life so that anything the other side has is not going to be a surprise to your attorney. Often, you don't know what the other side has, because you don't know what information husbands have that wives think they don't know. This process is frequently traumatic, especially with a male attorney. Also, women get so anxious, they often don't hear what their attorneys are saying to them. They'll ask us to come so we can go over all the ramifications of what's gone on that day with them.

Because I am a law student, we'll do a lot of the substantive law work on the case. We'll file the initial complaint and help write briefs in order to get the attorney to work for free. We've just done a big appeal case in New Jersey where a number of community women came in and helped the attorney do a very large case.

TC: You've just had a big win in Philadelphia.

RD: Yes, unconditional custody. We brought in a gay man who had searched the bars and was able to testify that the husband was bisexual. His bisexuality wouldn't normally have changed the decision of the judge, because he had a history of living with women, not men. But it damaged his credibility, and his attorney was terrible. The gay man shocked the court because he was a political activist. Judges usually have never met a lesbian mother, to their knowledge, and they haven't met gay political activists either. I think the judge was so affronted by the entire performance that he made an immediate decision right from the bench and it was, "My god, get this circus out of here." But this was a freak case.

There are actually only four precedent-setting cases. We must educate lawyers, because no one in law school tells you about lesbian mother cases. We provide lawyers with a paper I've written, which includes a description of the strategy developed and case law up to 1978 — and a bibliography that includes psychological studies done up to this year.

TC: How do you feel about the movement of men to keep their children?

RD: It's positive that men want to do child-rearing, but what's negative is what the system has done with it. The ERA has been used *against* lesbian mothers. It says a father and mother have equal rights to child custody. There used to be a "tender years" doctrine with a presumption that the mother would get the child. The ERA destroys this presumption.

The courts don't necessarily give the children to fathers who want to be parents. A man who is a thoughtful, caring parent will not go into court and fight for custody. It's tremendously damaging to the children because invariably the judge takes them into the chambers and asks them to choose who they want to live with. Children become totally conflicted — they feel disloyal to the parent they didn't choose. A caring parent will sit down and do shared custody. I haven't met a lesbian who won't do shared custody. The reasons we go into court are cases we get with fathers who have their egos on the line and are only interested in getting their property rights. The courts have used the ERA as an excuse to punish the woman for what she's doing. Custody is awarded to fathers who have not demonstrated themselves to be caring, responsible and loving parents. The father often has a new wife or parents who will raise the children. You give the children to complete strangers who don't necessarily want them.

On a positive note, one of the standards that's just come out in the Judge's Journal for lesbian mother custody cases is: look at the parent who has been the emotional support of the child, who has given the most time, tenderness, love, etc., and that's the one you should choose.

Those within a 100-mile radius of Philadelphia (including New York City) who wish to reach Rosalie Davies may call her on Wednesdays at (215) LO3-3055.

Passing By

By Martin Sherman
At the Hartford Stage Company
Hartford, Connecticut

By Andy Beck

Yes, they're both homosexual. But that's not their problem.

Martin Sherman's play "Passing By" attempts to present two gay characters whose problems and crises arise not from sexual orientation difficulties, but from quirks and foibles of personality. Toby and Simon do indeed have their share of personality foibles, but as characters they threaten quite early to become stereotypes.

However, thanks to the skilled performances of Rick Lieberman as Toby and Joel Polis as Simon, and to the playwright's incorporation of a novel plot twist that forces the characters to confront each other, this short one-act piece becomes something poignant, touching and, at times, uproariously funny.

Now in its American premiere at the Hartford Stage Company's Old Place, "Passing By" is by no means a great play. It makes no great statements, reveals no great truths, but in its gentle honesty is endearing. In fact, the best thing about "Passing By" is its simplicity and naturalness. The homosexual lifestyle is presented quite naturally — the nudity, the cuddling, the affection, are all presented as a matter of course. The effect is warm and reassuring.

With its mixture of comedy and sentiment, "Passing By" resembles a Neil Simon play. In plot, too, it is Simon with a twist. Toby and Simon (the character) are truly a mismatched couple. Simon is an athletic, muscular health-food nut whose exterior is one of total emotional control. He's been an Olympic diver, a diving coach

and a law school graduate, but still doesn't know what to do with his life. Toby, by contrast, is campy and witty, but terribly unsure of himself as an artist and as a person. He's also a hypochondriac.

They meet while watching "Jules et Jim" in a Manhattan movie house. Simon watches Toby's increasingly funny advances with amusing disdain, until the artist pours a box of popcorn over his curly hair. The encounter shows all the signs of a one-night stand. Toby's due to leave for France on an artist's grant. Simon's only in town for a job interview as a sportscaster.

But fate and Martin Sherman have something more in store for our heroes: hepatitis. The two share side-by-side sickbeds in Toby's apartment, and the results are hilarious. Watching a light-headed, bleary-eyed Toby struggle to get a whining Simon a glass of juice is a delight. The hepatitis is also an equalizer. As Simon becomes more human and emotional, Toby gathers more courage and self-confidence. And, of course, they fall in love. The new question becomes whether recovery will bring the end of the relationship.

Joel Polis is an effective Simon, self-centered at first, gradually surrendering his control to the demands of love. As a patient, he is wonderfully obdurate. Lieberman has the more flamboyant part, but his performance is carefully measured. He remains witty without being mean, campy without being prancy.

Ron Lagomarsino's direction is erratic. The pauses between scenes were uncomfortably long, but his hepatitis sequences were well-paced and funny. His direction

surely accounts for much of the naturalness in the men's relationship. The set is a wonderful evocation of a slightly disheveled New York apartment.

"Passing By" is an amusing play that finds its strength in the warmth and tenderness of human relationships.

* * *

Written seven years ago, "Passing By" has a curious history. There have been several productions in London, Sydney, Brussels and Stockholm, but none in Martin Sherman's native United States. "Possibly," says New Yorker Sherman, "there are countries more relaxed toward homosexuality."

"There are places," he continues, "where people are reluctant to see normal gay characters. I think it's wonderful that Hartford is doing it. The climate is changing enormously in the last five years. The play couldn't be cast five years ago in a workshop production in New York, with either gay or straight actors. For auditions for this (1979) production, I heard that lots of actors were eager to do it. That alone is an enormous change. It suggests that something healthy has happened in the past few years."

The Hartford Stage production represents a bold move since the company intended to attract all theatre-goers to the play, not just gay audiences. Publicity downplayed the gay aspect, billing the show as "a gentle and witty play about the unintentional relationship between two men." However, this adheres to Sherman's intentions.

"I showed two people who were like anybody else, who happened to be gay," he explained. "Rarely

Homosexuality is Not Their Problem



Joel Polis (l) and Rick Lieberman in "Passing By"

can you go into a theatre and see something about a gay relationship that was about the relationship and didn't have to do with any kind of problem about being gay. It is important to have plays in which gay characters are human beings whom everyone can identify with."

In May, another of Sherman's plays will open in London at the Royal Court Theatre. Called "Bent," the play, in Sherman's words, is "a very, very powerful, hard-hitting, challenging work on a gay subject." It was done last

summer at the National Playwright's Conference at the Eugene O'Neill Center in New London, Connecticut, where it also impressed Hartford Stage officials. He feels their production of "Passing By" to be "quite lovely" and their attitude toward "Bent" to be healthy and positive.

Next season, Hartford audiences — gay and straight — may get to see a serious Sherman play, one quite different from the charming, if slightly superficial, one there now.

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RECORDS

More Than Surviving

By Cindy Stein

Part of the pioneering process of women's music is its commitment to collective working arrangements. In 1976, the Berkeley Women's Music Collective, a four-woman band, emerged on the scene with its first album as living proof that it is possible for four musicians to collectively write, arrange, and produce a fine sounding LP. The Berkeley Women's Music Collective not only manages to effectively combine the talents of four accomplished artists, it allows each member to shine on her own and put forth her particular strengths. Harmony and diversity are two qualities not often found operating together in a band.

It was, therefore, with great anticipation that I slipped the second and most recent BWMC album, entitled *Tryin' To Survive*, onto the turntable. My suggestion to anyone who buys the record, and I do urge you to buy it, is to give it about three or four listens before registering an opinion. The music and lyrics have staying power, and the message which the album tries to bring across is both clearer and smoother after the newness wears off.

The process of blending politics with art is a tricky one. The BWMC is to be praised for its willingness to tackle the job of translating difficult feminist issues (racism, classism, and the treatment of women in mental institutions) into song. Overall, the band is successful, although, it has some flaws (such as "Class Mobility" which fails in both lyrics and music).

A unique cut is "Thorazine," a challenge to drug-oriented mental health treatment, which begins with a folksy accompaniment ("I tried to speak one day/I had plenty to say") and works its way up to a crescendo which borders on hard rock ("thorazine's for the insane, sister/for the insane sister/locks you in your brain"). But I would expect nothing less from the song's composer, BWMC member Susann Shanbaum, who did wonders on the first album with the lines "she came in the morning/she made me feel good." Shanbaum, whose electric guitar and harmonica solos are nothing less than excellent, best demonstrates her composing ability in the album's title song, "Tryin' To Survive." Again, she effectively employs the technique of rapidly repeating hardhitting phrases to emphasize her political point ("Who do you think you are, what did they tell you?/Who do you think you are, what did they say?"). The title song is also benefited by a solid and full instrumental backup, which is the most dynamic sound on the album.

Although lesbian feminist politics pervade the LP, the issues of sex roles and stereotypes are treated in a humorous vein on the album jacket where the band appears on the front cover dressed in pants, jackets and ties and on the back cover in long, low-cut dresses. The joke is carried one step further. Side one of the record is labeled "Butch," side two, "Femme."

On the whole, the album's theme and message is a call to action ("We won't have anything/if

we don't arise/Remember the flames/and keep them burning in your eyes"). At the very least the songs will make you think. The most memorable effort in this category is Nancy Vogl's "California." It lashes out against the ruling class of that state and is a song of unity among the many people of color who built up the land:

Who lived in California?
Who worked in California?

Miwok, Mojave, Piute and Pomo
Chinese, Chicana and Japanese
Filipina, Black and Latina
Oklahoma refugees

Anyone who has heard the first album and is familiar with Vogl's "Take the Time," a beautiful ballad which can't help but make you think back to your first love, will be enthusiastic with the inclusion of her song "Back to Boston" on the new album. It's nice to know that a group which is struggling to articulate the complicated issues of a patriarchal society is still willing to give space to a simple love song.

Fill my heart with love
and warm my soul
come to me quiet
like the morning snow
and take me back to Boston
that's where I must go
it's a cold night coming . . .

Debbie Lempke is probably best known as the writer and lead vocalist of the song "Gay and Proud," featured on Olivia's *Lesbian Concentrate* album ("We've been waiting all our lives/for our sisters to be our lovers/hey, look around you now/ain't you glad we finally found each other"). *Tryin' To Survive* begins with a song by Lempke called "Nicole," a country-flavored tune which describes the singer's desire to re-establish contact with a long ago lover from more closeted days. Although at times the song suffers from trying to fit too many words into too little space; its humorous rambling is well done.

But I do know now what I didn't
know then,
That you do know how, but you
gotta know when.

The newest collective member is Bonnie Lockhart, who made a brief vocal appearance on the first album. Lockhart's light soprano voice provides an interesting contrast to the lower ranged, more emphatic vocals of both Lempke and Shanbaum, as well as to the innocence of Vogl's alto. Her jazzy piece, "Takes More Than Time" takes off at the beginning (Lockhart would be a great scat singer) but her voice seems a bit too high in a few places. This cut is her own personal plea for change. In a clever way she's saying, "Move it!"

Somebody said to me, "When
time is ripe we'll rise"
"Time's rotten now" is what
I say.

While it is exciting to see feminist music proliferate, as more and more new artists make albums and give concerts, it is also essential to

the growth of women's music that we are able to follow the artistic growth of musician's who have previously been recorded. *Tryin' To Survive* reminded me of Meg Christian's second album, *Face The Music*, which documented the musician's commitment to work toward the elimination of sexism and other fundamental oppressions, and to help to show how these oppressions are related.

The Berkeley Women's Music Collective will be performing in Boston in early May.

BOOKS

Young Love

All True Lovers

By Sarah Aldridge
Naia Press, Inc.
Weatherby Lake, Missouri

By Jeanne Bowles

Sarah Aldridge's fourth lesbian novel, *All True Lovers*, published by Naia Press, proves that quantity isn't everything.

In some way, Aldridge seems to be struggling with the same story over and over; two women of differing social classes meet and fall in love and attempt to overcome the adversities which surround them.

Aldridge only half-succeeds in *All True Lovers*. Two schoolgirls, approximately 14, meet on the streetcar on the way home and gradually become friends and fall in love.

Isabel, slightly older, is more worldly; her widowed mother has survival on her mind, and only guardian angels have kept 'Bel relatively unscathed by her mother's behavior and companions. Andrea, the sheltered youngest child of a conventional family, has to have almost everything explained to her. She's already fond of museums and classical music.

Well, it's tough being young; harder yet to live in Washington, D.C., in the 1930's. Teenaged girls couldn't run away easily in those days; neighbors were more watchful, and jobs and money were scarce during the worst of the Depression.

Andy's mother disapproved of 'Bel, so they keep their friendship under wraps for years, while they each finish high school and begin college. To their credit, they both recognize their lesbianism at a young age and accepted it. Then, as now, they would've done fine, if overprotective adults hadn't meddled.

The main fault of the book is that it becomes ponderous. We are given too much and we can see almost every twist of the plot coming. All this is unfortunate, because there are some marvelous, moving passages in the book — and Aldridge, at her best, is superb.

John P. Ward

Attorney at Law

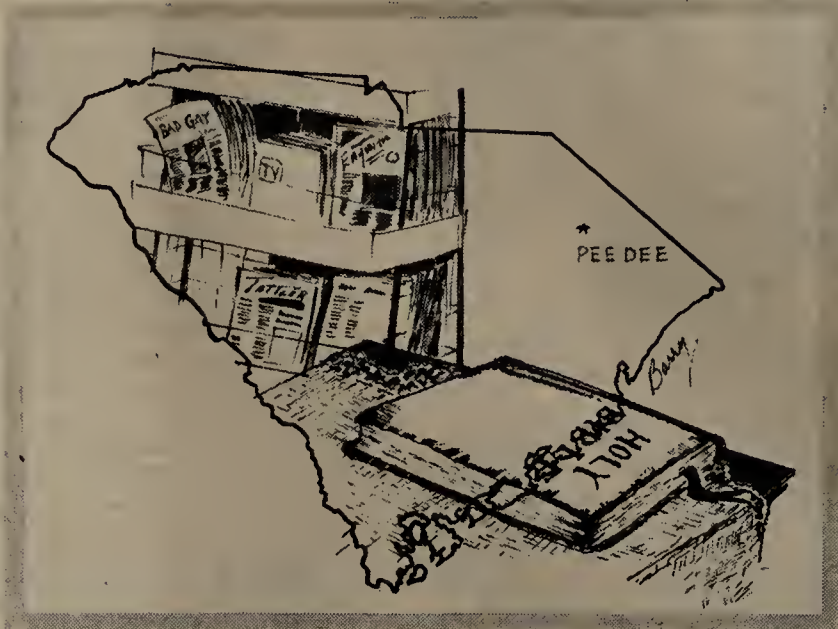
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Way Down Upon the Pee Dee River



This variety store seems to be a hotbed of homophobia. According to my mother, one of the teen-aged stockboys who worked in the store, was fired because of his effeminacy. My mother protested the firing, on the grounds that effeminacy does not mean homosexuality and even if he is homosexual, that's no reason to fire him.

To speak out like this in support of gay people is downright heretical in a Southern town like Pee Dee, where all the white children go to private segregationist academies and all the black children go to the public schools. The last "liberated" thing to happen in the town was in 1861 when the town signed the Ordinance of Secession.

My mother should be anything but a defender of gay people. She is a sixty-three year old woman with a seventh grade education and has always lived in Pee Dee, a cultural backwater at best. But in spite of the handicaps of such a background and environment, she has always been a defender of human rights. Her defense is based on a good heart and a simple interpretation of Christianity and the Bible.

By her logic, God created gay people; therefore, gay is good. This is a corollary to her position that "the Bible plainly says that the Jews are God's chosen people and if you don't like the Jews then God will not like you." If this sounds ridiculously naive, then you did not grow up in the Bible Belt where all arguments are based upon similarly convoluted interpretations of the Bible.

However, there is an important difference with my mother. She is the only fundamentalist Christian I have ever known who uses the irrefutability of the Bible in such a positive manner.

She is also the only person I have ever heard speak out in Pee Dee for the equality of the races. This belief too, is rooted in the Bible. As she explained to me as a child, the Bible says that all good Christians go to Heaven, a place where no distinction is made between people. There are good black Christians and good white Christians, therefore, the races in Heaven are mixed, and what's good enough for heaven, is good enough for earth. When the rest of the whites in Pee Dee were losing their heads in the late '60s over the civil rights movement, my mother calmly instructed me to treat everyone as I'd wanted to be treated.

I sat listening to my mother recounting her unassuming role as public gay defender #1, and I realized with what ease she had assimilated the knowledge that her only child is, in the eyes of most of the people she knows, a pervert. I felt a keen sense of appreciation for her at that moment, as I recalled the horror stories friends had told me regarding their parents' reactions. With my own mother, there were no accusations, recriminations or threats, just the simple statement, "It doesn't matter to me." She did remind me, though, that if my father were living, he would have a different opinion entirely. But, she added in a moment of truth, "he never had any damn sense anyway."

By Greg Jackson

Gay liberation has come to Pee Dee, South Carolina, in the person of my pint-sized, grey-haired sixty-three year old mother. I came out to her only six months ago and, although she admits she is confused about what gay really means, she will not tolerate any derogatory remarks about gay people. She knows I'm gay, and that's all she needs to know.

Pee Dee is not exactly the type of town in which you would expect to find a voice of liberation of any kind, certainly not a voice for gays. Pee Dee is no different than any other of the hundreds of small towns which dot the cotton-producing region of the South. It has only two claims to fame: the second-highest water tank in the United States and its namesake, the Great Pee Dee River, which was the river Stephen Foster originally wrote about before he changed his mind and called it the Sewanee (or at least that's what the town fathers claim).

Each year I reluctantly leave my lover and the magic of Christmas in Boston for an obligatory trip South to spend the holidays as the captive of a doting mother, smothered beneath the false friendliness of neighbors and relatives. With each slow passing day, I grow increasingly restless, irritated and irritating until, at last, the visit ends and I leave free once again to resume my life, thankful that I will not be self-exiled until next year.

This Christmas visit promised to be no different than the ones of the past years. The first day in Pee Dee, my mother and I went to the local supermarket. While my mother bought groceries, I escaped to the book and magazine rack which is all the town can claim by way of a bookstore. The first magazine to catch my eye was a detective gazette whose cover article was entitled, "Fickle Homo Skewered by Jealous Boyfriend."

"Oh, God," I thought, but it got worse. All of the books on the racks were publications of evangelical Christian presses and, sure enough, I did not have to look far to find one called "The Sad 'Gay' Life." The first paragraph of the biographical blurb about the author quickly established him as a happily married heterosexual with four children. However, before becoming a minister, he had been an actor for several years and it was then that he had become

acquainted with homosexuals and had observed first-hand the shallowness and despair of their lives. Now, alarmingly, twenty years later, the gay liberation movement was telling people differently, that homosexuals are not sad but gay. His strongly felt need to tell the true story resulted in the book which I held in my hand. The bio ended with the author's assurance that he felt no personal malice against homosexuals. "Oh, well," I thought, slamming the book down, "at least he's our friend."

The next day I discovered that we do have a friend in Pee Dee. I wanted to know how my mother felt six months after I came out to her, so I asked if she had told any friends or relatives or discussed it with anyone. No, she replied, she hadn't, because nobody around there had any damn sense anyway and if she told one person, the whole town would know in two days and she would spend the rest of her life fighting people about it. She was not ashamed of me, she quickly added, but she wanted to avoid altercations.

However much she may wish to avoid confrontations, I have never known her to back down from one either. She, like all my maternal relatives, never hesitates to speak her mind on any topic she believes in. And now, since one of the things she believes in is the right of gay people to be let alone, she does not hesitate to speak her mind when the need arises. And, as I learned during our conversations, the need does arise from time to time.

Like the repressed people in any small town, Pee Dee residents are titillated by any reference to illicit sex. Illicit sex includes any activity not expressly undertaken by married couples for the purpose of creating babies and, most of the time, even that is suspect. So with Anita Bryant's bringing gay liberation even into the living rooms of Pee Dee, South Carolina, my mother's friends and neighbors constantly give their opinions on gays, all negative, or course.

For example, one of my mother's fellow workers in a downtown variety store, a staunch Christian by her own admission, told my mother that Anita Bryant was too easy on 'the queers.' They should be shot, is her opinion. My mother looked her straight in the eyes and said, "And you call yourself a Christian? Someone ought to take you out and shoot the hell out of you." was right on target except that she

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DID YOU SEE?

The following appeared in The Desert News, Salt Lake City, Utah, on Dec. 16, 1978. It was headlined, "Sin Is No Excuse."

Since homosexuals have become a nationwide entity, and have come out of hiding to demand their place in the sun, many of them claim that they are what they are because they were born that way and cannot help it.

Some psychiatrists have supported them in this claim, and hence many of these unfortunate deviates say they are helpless to change and that therefore there is no reason to blame them for what they are.

They claim that their activity is just as natural as is normal sexual behavior, and that since "God made them that way," He cannot possibly have any objection to their manner of life.

How ridiculous is such a claim. It was not God who made them that way, any more than He made bank robbers the way they are. He gave all mankind free agency, and for that reason we become accountable to Him for our acts.

What did the Lord say about that kind of life, anyway?

All one needs to do is to read a few scriptural passages. Here are a few references:

Lev. 20:13 Lev. 18:22 Deut. 23:17 and 1 Cor. 6:9-10, and if these are not enough it would be well to read the first chapter of Romans, particularly the 25th to 28th verses.

President Spencer W. Kimball, speaking on this subject said:

"Next to the crime of murder comes the sin of sexual impurity as expressed in its many manifestations: adultery, fornication, homosexuality and related transgressions. Man is created in the image of God and prostitutes his God-given powers and image in such practices.

"No amount of rationalization can really neutralize the pollution. The death penalty was exacted in the days of Israel for such wrongdoing.

"These practices are somewhat like the use of drugs, alcoholism or other vicious habits which eventually take over control of the person and make him slave and put fetters on his wrists and rings in his nose and chains on his feet. No man is free when manacled with such fetters.

"These sins are forgivable and can be overcome if there is adequate restraint and repentance. There are those who tell you there is no cure and thus weaken your resolves and add to your frustration. They can be cured. They can be eventually forgiven. The problem can be solved."

Then speaking directly to these unfortunate people, the president said:

"Homosexuality and like practices are deep sins; they can be cured; they can be forgiven.

"Remember, the Lord loves you, the Church loves you. We are most anxious to assist you.

"The Lord lives. The Church is divine. God is unchangeable. He is the same yesterday, today and forever. His basic doctrines are unchangeable.

"Sin is still sin and always will be. It will not change. Society might relax in its expectations; it may accept improprieties but that does not make such right and approved.

"Total transformation in ideals, standards, actions, thoughts and programs can cleanse you."

BC and Mary Daly

Continued from Page 1

When a Dartmouth College professor finally managed to contact Daly, she made Daly aware of the ruse. This, however, was not until after she had suffered considerable financial set-back and "lost a lot in terms of reputation and power to communicate."

Daly also asserted that the administration has for years "discouraged students from signing up for [her] courses. . . . Students are told that my class is full when it isn't, that it has been cancelled, that it is too difficult, that they are crazy or foolish to take it. . . .

"In the three years that I was away writing *Gyn/Ecology*, the administration has almost totally eradicated feminist presence on the Boston College campus, so that vital information necessary to women's safety, creativity, and sense of self identity are not available to them. . . .

"In one of my undergraduate courses we are supposed to be studying Susan Brownmiller's book on rape. . . . There's been a lot of rape in this area recently. . . . Students are afraid to walk down the street alone. . . . They are very angry [about the presence of the monitors] because it inhibits discussion of this vital issue."

According to Daly, the recent heightened interference with her work stems from an incident which took place at the college on Tuesday, Jan. 23. That afternoon, three middle-aged Harvard post-doctoral fellows — two women and one man — visited the second meeting of Daly's graduate course "Feminist Ethics." After Marsha Fowler, Rev. Frank Paris, and another woman were seated, the students enrolled in the course began one by one to voice their feeling that the presence of a man there would inhibit discussion of the topics to be covered. Daly then told the visitors, "Of course I can't legally exclude you, but I'm asking you to respect the wishes of the class." Discussion continued between Daly, some class members and the visiting scholars and all eventually moved out into the corridor. After a few minutes, Daly returned to the students who had remained seated in the class to discuss with them what was happening. Meanwhile, class members out in the hall reentered the classroom and informed Daly that

the three visiting scholars had decided not to take the class. Daly closed the door and resumed the lecture.

The three visitors had not, however, changed their minds. They went directly to the office of Theology Department Chairperson Robert Daly, S.J., who suggested that they file formal complaints immediately and offered them the use of his typewriter for that purpose.

The next day, Mary Daly received a special delivery letter from Fr. Daly with copies of the visiting scholars' letters enclosed. In these she and the students were accused of verbal assault and threatening physical assault. One of the visiting scholars contended that ". . . several of the students were physically menacing as well as verbally hostile." The three demanded an apology from Professor Daly.

That evening, one of the visiting women (who prefers to remain unnamed) contacted Daly. After a two hour conversation, she decided to withdraw her letter, saying that it was "written in anger and haste" and agreed that the matter was, for her, resolved.

On Jan. 29, Daly and her attorney met with Fr. Daly, the college's attorney, and Donald J. White, Dean of Graduate School of Arts and Sciences. They demanded that Prof. Daly submit to the college within 24 hours a statement supporting Boston College's policy of non-discrimination on the basis of sex or ideology, and letters of apology to the visitors. According to Daly, if she didn't comply immediately with these demands she would be suspended without pay.

In response, Daly wrote letters to Paris and Fowler, stating that she "regretted the confusion and misunderstanding" that had occurred between herself and the two visitors. She did not apologize because she believed that she "had nothing to apologize for. . . ."

Fr. Paris and Ms. Fowler returned to the next session of "Feminist Ethics" on Jan. 30, although they were still unregistered for the course, and Fr. Daly accompanied them. ". . . I was just told to come to this class," he insisted. Daly told GCN that, at the end of the class in which Daly lectured on the history of witch

burning, she told Fowler and Fr. Paris that she hoped they would feel comfortable discussing any further grievances they had about the course. "I really regret that you went over my head. . . . You are welcome to talk with me about this," she reassured them.

Daly heard nothing more from the administration about the two visitors for the rest of the week. By the time of the next convening of "Feminist Ethics" on Feb. 6, neither had registered and registration was closed, so Daly was surprised to see them sitting in the class when she arrived. She delivered, as planned, a lecture on Chinese foot binding, Indian suttee, and African genital mutilation. According to Daly, after class she approached the two and asked them very cordially to let her know as soon as possible whether they intended to stay in the class. Fr. Paris replied, "I haven't decided."

On Monday morning, Feb. 12, a taxi delivered to Daly's home a letter signed by Fr. Daly and Dean White in which they stated that further complaints had been made by the visitors about their treatment in the Feb. 6 class. According to Daly and all of her students, during the Feb. 6 class she did not even directly address the two visitors, except to politely ask them whether they planned to enroll in the course.

Since then, Daly has had monitors in all of her classes. Their presence was apparently so disconcerting to the students as well as Daly that they have been unable to resume scheduled lectures and discussions. Among the monitors have been Rev. Daly, S.J., Rev. Ernest Fortin, A.A., Professor PHEME PERKINS and Marie McHugh, Assistant Dean of Arts and Sciences. In response to the students' inquiries in class, all claimed to be ignorant of the reasons for their being asked to monitor Daly's classes, repeating, "I was asked to come because Professor Daly had been told that there would be monitors."

GCN was present at a class of Daly's on Feb. 13 when monitor McHugh disclosed to questioning students that she was there ". . . to report to Margaret Dwyer, Assistant Vice President, observations of Professor Daly's attitude toward the people in the class."

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FEB-MAR CLEARSPACE EVENTS

- Feb. 17 - **SPECIAL** — Slide Show of "A Woman's Place" 7 p.m.
 17 - Women's Dance 9 p.m.
 18 - Steering Committee Mtg. 2-4
 19 - Intro. "Coming Out Process" 7 p.m.
 20 - Men's Disco Dance — 8 p.m.
 22 - **GET ACQUAINTED BENEFIT at PARADISE** — 8-11
 24 - X-Country Skiing — 9 a.m.
 24 - Coffee House — Amateur Nite 8 p.m.
 27 - Arts & Crafts Nite — 8 p.m.

- Mar. 1 - Education Committee Mtg. 8 p.m.
 1 - Drop-In Center 8-11 p.m.
 3 - Holistic Health Wkshp 5-7 p.m.
 3 - Women's Dance \$1 BYOB 9 p.m.
 4 - Steering Committee Mtg. 3-5 p.m.
 5 - Drop-In Center 1-4 p.m.
 5 - "Coming Out Process" Grp Introductory Mtg. 7-8 p.m.
 6 - Men's Connections — Guest Speaker 7:30-10 p.m.
 6 - Open discussion of "The Women's Room" 8 p.m.
 8 - Fundraising Mtg. 7:30 p.m.
 8 - Drop-In Center 8-11 p.m.
 9 - "Working Together" discussion M & W - BYO Refreshments 8 p.m.
 10 - Holistic Health Wkshp 10 a.m. - 12 noon
 11 - Self-Affirmation for Gay Men Intro. Mtg. 12-3 p.m.
 13 - Brunch at Somewhere M & W 1 p.m.
 18 - **IRISH AT HEART** Dinner & Dance, M & W - Call for info 227-4327

All of the above events are open to anyone interested. Call for info.

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 Boston/Boise Committee, Box 277, Astor Station 267-4521
 BU Gays, c/o Program Resources Office George Herman Union, Boston University. Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968
 Cambridge Women's Center 354-8807
 Chilton Mountain Club 227-6167
 Civil Liberties Union of Mass. 742-8020
 CLEARSPACE: a community center for lesbian women and gay men. 485 Mass. Av. Cambridge 876-0215
 Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450
 Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108
 Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633
 Dignity, 355 Boylston St., Boston 02114 536-6518
 Esplanade 426-6602
 Evangelicals Concerned 894-3970
 Fag Rag 661-7534
 Fenway Community Health Center 267-7573
 Friends (Quaker) for Lesbian and Gay Concerns 776-6377
 Gay Academic Union of New England, P.O. Box 212, Boston 02101 661-6500
 Gay Alcoholics Anonymous 426-9444
 Gay AIAnon (alcoholics) 843-5300
 Gay AIAnon, Greater Boston 471-6884
 Gay Business Assn, Suite 129, 102 Charles St., Boston 02114 367-0733
 Gay Community News 426-4469
 Gay Hotline (6-12pm, Mon.-Fri.) 426-9371
 Gay Legislation (Mass. Caucus), P.O. Box 8841, J.F.K. Sta., Boston 02117 742-4811
 73 Tremont St., Rm. 224 742-4811
 Gay/Lesbian Concern Group of Boston College, P.O. Box L199, Chestnut Hill, MA 02167 661-4059
 Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117
 Gay Parents Custody and Visitation Center 353-3157 or 353-3169
 Gay People of UMass/Boston 227-5009
 Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215
 Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000 426-9371
 Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133
 Gay Way Radio (WBUR, 90.9FM) 353-2790
 Gender Identity Service 864-8181
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 Integrity, P.O. Box 2582, Boston 02208 262-3057
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 Lambda of Middlesex, P.O. Box 1165, Framingham 01701. Nites & weekends 429-6593
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 Lesbian Liberation, c/o Women's Center 354-8807
 Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge (Meets Thurs., 8pm) 354-8807
 Lutherans Concerned for Gay People 536-3788
 Massachusetts Feminist Federal Credit Union, 186½ Hampshire St., Cambridge 661-0450

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 MIT Gays, Rm. 50-306 253-5440
 National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358
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 99 Bishop Allen Dr., Cambridge 02139
 Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr. Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108
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 Fr. Paul Shanley (Exodus Center) 333-0146
 Tapestry Counseling Inc., 20 Sacramento St., Cambridge. 661-0248
 Tufts Gay Community, c/o Student Activities Office, Medford 02155
 Tufts Women's Center 628-5000 x793
 Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
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 Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739
 Martha's Vineyard Gay Group 627-8097
 Montachusett Gay Alliance, P.O. Box 262, Fitchburg 342-5963.
 New Bedford Women's Clinic 999-1570
 North Shore Gay Alliance Box 806, Marblehead 927-2605
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 Common Women Club, 78 Masonic St., Northampton 01060 584-4580
 Everywomen's Center, Amherst 545-0883
 Gay Women's Caucus, Amherst 545-3438
 Help Line 664-6391
 Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003
 People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 545-0154
 Southwest Women's Center 545-0626
 Together, Box 427, Forest Park Sta., Springfield 01108
 Valley Women's Center, Northampton 586-2011

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"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520
 CT Gay Task Force, P.O. Box 514, Hartford 06101
 Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525
 East Conn. Gay Alliance, Norwich 889-7530
 George W. Henry Foundation, Hartford 522-2646
 Gay Alliance at Yale, Box 2031, Yale Station, New Haven 06520 436-8945

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 Gay Switchboard 522-5575
 Gay Women's Collective, Women's Center, U-118, Univ. of CT, Storrs 06268 486-4738
 Hartford Gay Counseling 522-5575, 232-5110
 Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
 Integrity/Hartford P.O. Box 603, Glastonbury 522-2646
 Kalos/Gay Liberation, Hartford 568-2656
 MCC/Hartford 232-5110, 522-5575
 New Haven Lesbian Rap, 148 Orange St., New Haven 436-0272
 UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268
 Yalesbians, Box 2031, Yale Station, New Haven 06520 436-8945
 Wesleyan Gay Alliance, c/o Women's Center, Wesleyan Sta., Middletown, 06457.

RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, Waterman Ave., Providence 02912
 Office hours: Noon-1pm weekdays 863-3062
 Dignity/Providence 941-9013
 Box 2231, Pawtucket 02861
 Gay Help Line 751-3322
 Gay Community Services of R.I., 55 Eddy St., rm 306
 Gay Women of Brown, c/o Sarah Doyle, Women's Center, 186 Meeting St., Providence, 02912 863-2189
 MCC/Providence, 134 Matthewson St. 272-9247
 MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482
 Providence Gay Group of AA 333-1396

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 NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834
 NH Lambda, Box 1043, Concord 03301
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 Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 775-1946
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All The Queens Women, 36-23 164th St., Flushing 11358 359-9204
 Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697
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 Gay Activists Alliance, P.O. Box 2, Village Station 677-0237
 Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060
 Gaysweek, 216 W. 18th St. 10011 929-7720
 Gay Switchboard, Box 805, Madison Sq. Sta., 10010 777-1800
 The Glines, 260 W. Broadway 925-2619

Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653
 Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197
 Lesbian Herstory Archives, P.O. Box 1258, 10001
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 243 W. 20th St. 10010
 MCC/NY, 201 W. 13th St., 10011 242-1212
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 National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017
 National Gay Health Collective 55 West 26 St. #402, 10010 725-0114
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 Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
 Tri-Base Collective 777-1800
 c/o N.Y. Gay Switchboard Box 805 Madison Sq. Sta. 10010
 West Side Discussion Group, 37 Ninth Ave. 675-0143

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054
 Broome County Gay Alliance, P.O. Box F-1711 Binghamton 13902 (607) 724-1973
 Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 462-6138
 Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138
 Confide—counseling for transvestites and transsexuals. Box 56, Tappan 10983
 Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6482
 Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521
 Dignity/L.I., P.O. 487P, Bayshore 11706
 East End Gay Organization, P.O. Box 87, Southampton 11968
 Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750
 Gay Alliance of The Genessee Valley, Inc., 713 Monroe Ave., Rochester (716) 244-8640
 14614 or 244-9030
 Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222
 Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640
 Gay Concerns Committee of the Unitarian Universalist Fellowship of Huntington, 109 Browns Rd., Huntington 11743

Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181
 Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875
 Gay Men and Women at Farmingdale (516) 420-2292
 Gayphone, 8pm till midnight (516) 665-7373
 Gay Student Union, S.U.N.Y. (516) 246-7943
 Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640, 244-9030
 Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323
 Lambda Univ., Box 131, Albany 12201 (518) 462-6138
 Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030
 New Coalition for Human Rights of Long Island, P.O. Box 1429, W. Babylon 11704
 NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6138

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

17 sat

Boston — Men's Center is organizing consciousness-raising and mutual support groups. All issues discussable. Campus Free College, 14 Beacon St. 2pm. Info: Eric, 776-9660.

18 sun

Cambridge, MA — Open community discussion on racism at Amaranth, The Women's Restaurant, 134 Hampshire St. Sponsored by the Bessie Smith Memorial Collective. 2 pm. All women invited.

Cambridge, MA — Amethyst Women is sponsoring a drug and alcohol free dance for Lesbian recovering alcoholics and women who would like to attend a drug free event. Old Cambridge Baptist Church, 1151 Mass. Ave., 9 pm. Suggested price \$2.50. Bring snacks and a candle to share.

19 mon

Cambridge, MA — Gay Academic Union presents Charles Bonnell speaking on "Homosexual Behavior in Animals" at Phillips Brooks House, Harvard. 4-6pm. Refreshments.

Medford, MA — Women's Community School begins registration for classes in auto repair, yoga, women's legal rights, etc. Info: 628-5000, ext. 793 or write: WCS, Tufts U., Medford, MA 02155.

Boston — GRAC Bowling League, at Boylston Bowladrom, 1269 Boylston. EVERY MONDAY, 8 p.m. All are welcome.

Brookline, MA — Common Stock Restaurant begins weekly Monday evening cultural and political series with medieval music. 48 Boylston, 8 p.m. Refreshments. Donation. 566-9759.

20 tues

Irlington, NJ — Dignity Metro NJ meeting. John McNeill, author of *The Church and the Homosexual*, will speak. 7:30pm at Our Lady, Main & N. Clinton. Info: (201) 481-1197.

Maplewood, NJ — Organization for Gay Awareness will show films, 8:30 p.m., St. George's Episcopal Church, 550 S. Ridge-wood. \$2 nonmembers, \$1 members. Info: (201) 746-6196.

Cambridge, MA — Disco Dance at Clearspace, 485 Mass. Ave., 8-12, Men only, \$1 donation.

Boston — Boston Area Gay and Lesbian Schoolworkers (all levels) will meet at 7:30 p.m. at 355 Boylston.

21 wed

Boston — Chiltern (gay) Mt. Club. "Downhill & cross-country skiing." Film and talk by Nat. Ski Patrol member. 7:30pm, Arlington St. Church. Contribution asked. Refreshments. Info: 227-6167.

Lynn, MA — Disco party sponsored by North Shore Gay Alliance at Fran's Place, 776 Washington St. 9 - closing. Live DJ, informational tables. All donations accepted: \$2 donation requested.

22 thurs

NYC — Comm. of Lesbian & Gay Male Socialists. Talk and discussion about breaking down homophobia on the left. 61 4th Ave. (9th St.), 3rd fl. 7:30pm. FREE.

Cambridge, MA — Get Acquainted Benefit for Clearspace at Paradise Cafe, 180 Mass. Ave. from 8-11 p.m. Special music and dancing. \$3 donation includes buffet and 2 drinks. Women & Men. Info: 876-0215.

Boston — WBUR 90.9 FM, "The Struggle" commemorates Malcolm X with excerpts from interviews and reading from his Autobiography.

23 fri

Orono, ME — Wilde-Stein Club, U of Maine. Discussions and business meetings EVERY FRIDAY from 7-9 p.m. Walker Rm, Memorial Union, UMO: (207) 581-7906.

24 sat

Boston — Mardi Gras Disco. Friends of Dignity. 8pm-1am. Paulist Center, 5 Park St. \$2.50 (advance), \$3 (at the door).

Cambridge, MA — Education Committee of Clearspace is holding a Coffee House night at 8 p.m. Bring your talents and your own wine or beer. 485 Mass. Ave.

Boston — Lesbian and Gay Male Community Forum sponsored by Boston Lesbians and Gay Men Against the Right (BLAGMAR), featuring theatre ("Stone-well High Class of '69, 10th Year Reunion") and workshops: 1) Unity and division in the lesbian and gay male community: sex, race and class; 2) Gay culture: exploring the different ways we live our lives; 3) Links between the women's and gay liberation movements. 1 p.m. sharp - 4:30 at the Arlington St. Church. Refreshments. Childcare provided. Info: 776-3340 or 661-8086.

Cambridge, MA — Cross-country skiing for women & men. 9 a.m. Call Clearspace for info: 876-0215.

New Brunswick, NJ — Rutgers Gay Alliance and University Coalition of Lesbian-Feminists will hold a dance in Grad Student Lounge at 8:30 p.m. \$3 includes beer, snacks and live disco.

25 sun

Cambridge, MA — D.O.B. will hold a pot-luck supper and Dutch Auction at the Old Cambridge Baptist Church. Bring things to auction off. \$1.50. 6 p.m. (D.O.B. is trying to start a softball team for this spring. Call Barb at 1-588-1014.

Cambridge, MA — Gay Folk Dancing, 12:30-3 p.m., Phillips Brooks House, Harvard Yard, 3rd floor.

Cambridge, MA — Film premiere of "We will not be beaten" about battered women sponsored by Radcliffe Union of Students as a benefit for Transition House refuge for battered women. 2 showings, 7:30 and 9 p.m. Childcare provided at 7:30 showing. Harvard Science Ctr. \$3.50 or what you can pay. Discussion following films and music. Ticket info: Somerville Women's Center, 623-9340 or Jane, 666-8829.

26 mon

Boston — Meeting of Lesbian & Gay Task Force of Natl. Assoc. of Social Workers. 7:30pm. Call Gary Drake, 566-6505. Meetings will be the last Monday of every month.

Cambridge, MA — Battered women film. See above: 25 sun.

Brettleboro, VT — Southern Vermont Gay Men are sponsoring a pot luck supper and social at the Common Ground Restaurant, 25 Elliot St. Everyone's welcome. BYOB. 7:30 p.m.

27 tues

Cambridge, MA — D.O.B. Older Women's Rap at 8 p.m., 1151 Mass. Ave. Info: 661-3633.

1 thurs

NYC — A social evening sponsored by West Side Discussion Group including disco and slow dancing, games, prizes, wine and cheese. \$3 donation. Unisex. 26 9th Ave. at 14th St. 8:30 p.m.

Providence, RI — Holly Near in concert. Tickets \$4 from Sarah Doyle Women's Ctr. (401) 863-2189.

3 sat

Boston — Camera and snowshoe outing at Ponkapuag Pond, Canton, MA with Chiltern Mt. Club. Info: Bob, 864-3821. Non-members \$2 contribution. All welcome.

4 sun

Cambridge, MA — Workshop for lesbians considering "motherhood" at Janus House, 21 Bay St. Call 648-2415 for info. \$2 donation asked.

Mar. 9-11

NYC — National Gay Legal Conference — formal papers and workshops on aspects of "Strategy and Tactics of Gay Rights Litigation" and "The Professional and Public Role of the Gay Lawyer" New York University School of Law. Write: Lesbian and Gay Law Students, 33 Washington Sq. NY, NY. 10011.

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